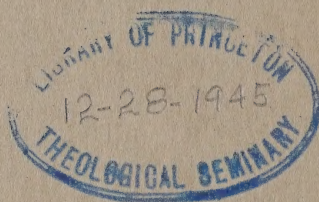
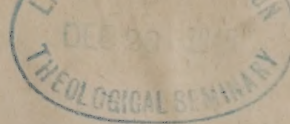


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BIBLICAL EXEGESIS

PROLEGOMENA TO A COMMENTARY
AND DICTIONARY TO
THE BIBLE

BY

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ALEXANDER SPERBER

Jewish Theological Seminary of America

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ALEXANDER SPERBER

JEWISH THEOLOGICAL SEMINARY

FOREWORD

THIS monograph marks the conclusion of the first phase in my researches in Biblical philology. Starting with an investigation of Hebrew according to Greek and Latin transliterations, which reflect a pronunciation essentially different from that upon which our grammars are based, I proceeded to an examination of the phonology and morphology of Tiberian Hebrew, on the basis of Jacob ben Chayim's edition of the Bible (Cf. HPh § 7). This present study aims at demonstrating the importance of my new grammatical evaluation of Hebrew for a better understanding of the Bible.

I am under the most pleasant obligation to acknowledge on this occasion once again publicly my deep indebtedness, for encouragement during my studies, as well as for effective help and assistance in the publication of this series of monographs, to Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America, Dr. Julian Morgenstern, President of the Hebrew Union College, and Dr. Robert H. Pfeiffer, Editor of the *Journal of Biblical Literature*.

And I now turn to the second phase in my studies, namely the editing of the Hebrew Bible on the basis of all available

textual evidence, both manuscript and printed. I have outlined the general principles for such an edition in PRM p. 378 f. With such a Bible, which will be free of editorial revision, and changes resulting from preconceived grammatical theories (cf. HPh § 7, and especially HG § 2), but will have solely, as its basis, objective data, I shall then be in a position to write a Hebrew grammar, which will present the development of the language of the Bible. Bible and grammar will then lead first to a revision of the Hebrew dictionary (cf. HG § 8), and finally to a new translation of the Bible. Thus, the edition of the Hebrew Bible forms the focal center of all Biblical philology. Such a Bible edition will require intensive and extended researches in the libraries and museums in all parts of the world. This undertaking will be expensive on account of the numerous manuscripts, which will have to be photostated in order to be scrutinized at home. It is, therefore, with a sincere feeling of happiness and gratitude that I herewith express my thanks to President Morgenstern, upon whose recommendation the Board of Governors of the Hebrew Union College has, in principle, approved of this project of mine, and undertaken to support it financially.

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ABBREVIATIONS

B-L = *Historische Grammatik der Hebraeischen Sprache des Alten Testaments* von Hans Bauer und Pontus Leander; §§ 6-9 (vocalization and accentuation) by Paul Kahle.

TRL = A. Sperber, "Hebrew based upon Greek and Latin Transliterations," *HUCA* 1938.

HPT = A. Sperber, "Hebrew based upon Biblical Passages in Parallel Transmission," *HUCA* 1939.

NTS = A. Sperber, "New Testament and Septuagint," *JBL* 1940.

HPh = A. Sperber, "Hebrew Phonology," *HUCA* 1941.

PRM = A. Sperber, "Problems of the Masora," *HUCA* 1943.

HG = A. Sperber, "Hebrew Grammar," *JBL* 1943.

HUCA = Hebrew Union College Annual.

Two vertical strokes (||) separate the two components of a doublet. The English translations, when within "quotation marks," are taken from *The Holy Scriptures, according to the Masoretic Text*, The Jewish Publication Society of America (cf. § 13); but when in *italics* they represent my own interpretation of the passage.

I. INTRODUCTION

§ 1. The study of Hebrew philology (cf. HG § 1) leads up to and climaxes in the understanding of the Hebrew Bible. This fact finds its expression either in Biblical commentaries, or — more comprehensively — in Bible translations. For a translation of the Bible is at the same time a running commentary to the text, provided that the translator is successful in surmounting the difficulties which the Eastern way of thinking and speaking offers to the Western mind (cf. HG § 10, and especially § 67) and thus presents to the reader an intelligible text in his own language. Biblical commentaries and translations may be joined under the general term of Biblical Exegesis.

§ 2. Our understanding of the Bible thus rests on our knowledge of Hebrew grammar and our ability to make good use of the Hebrew dictionary. Thus e. g. S. R. Driver in his *Notes on the Hebrew Text of the Books of Samuel* remarks on I Sam 14 29 s. v. "הוּה [מעט דבש הוה] does not belong to דבש (as accents) — for it could not in that case have the article — but to the definite דבש מעט 'this little honey.'" The sentence in full is: רְאוּ נָא כִּי אֲרוּ עֵינַי כִּי טַעַמְתִּי (מעט דבש הוה) "See, I pray you, how mine eyes are brightened because I tasted" הוּה is a demonstrative pronoun. This term is based on the fact that it is used in connection with something near you, to which you can point with your finger, saying: *this here!* Now, how could Jonathan possibly have said: (because I tasted) *this* little honey, when some time had already elapsed since he partook of it, so that the honey which he had eaten could no longer be produced in order to point a finger at it and say: "*this* (here) little honey!" Common sense necessitates our connecting הוּה with דבש (cf.

HG § 75 2) and consequently our translating: "(because I tasted) a little of this (here) honey." This example demonstrates that grammar itself must follow the dictates of common sense in order to be acceptable to us and applicable to the interpretation of a given Biblical passage (cf. HG § 65 a).

§ 3. The same holds true of the Hebrew dictionary. We read in Jer 13 16: "Give glory to the Lord your God, Before it grow dark, And before your feet stumble, Upon the mountains of twilight." What are "mountains of twilight"? To have witnessed the twilight high up in the mountains, either at sunrise or sunset, is certainly a unique experience of unforgettable beauty to every enthusiast of the grandeur of nature. But "mountains of twilight" cannot be identified with sunrise or sunset *in* the higher mountainous regions. Furthermore: the context "before it grow dark and before your feet stumble upon the mountains of twilight" does not at all fit into the gay picture of a tourist mountain-climber, with a keen perception for the scenic beauty of his surroundings. Thus, "mountains of twilight," although a literal translation of הָרֵי נֶשֶׁף, defies common sense, and is, therefore, no translation at all. A rendition of a Biblical passage, which merely offers the equivalents of each individual Hebrew word without shaping them into a sentence which yields sense, cannot be regarded as a translation (cf. § 1). We shall, therefore, conclude that both the Hebrew grammar and the Hebrew dictionary must conform to the demands of common sense, if they are to serve as bases for Biblical Exegesis.

§ 4. The dependence of the exegete upon the grammarian and the lexicographer implies that any change in the grammatical or lexicographical treatment of the language of the Bible necessarily results in a corresponding change in the exegete's approach to the Bible. For whether he admits it or not, the exegete assumes that the laws of the Hebrew language, as laid down in

the Hebrew grammar, are binding for the Bible. Wherever a discrepancy is discovered between the Bible and these "established" grammatical laws, the Bible is the loser: the text is "emended" so as to conform with the grammar. Kittel's *Biblia Hebraica*, a repository of corrections and emendations suggested by scholars through many generations, reminds me of a school-boys' composition, with the teacher's corrections of faulty grammar and spelling. It is high time that Bible scholars outgrow this attitude of superiority, and approach the Bible not as schoolmasters teaching the prophets how Hebrew sentences should be formed and Hebrew words spelled; but as humble students of these great masters of Hebrew, anxious to learn from them. By a very conservative estimate I should say that about two thirds of the emendations listed in Kittel's *Biblia Hebraica* go back to such a schoolmasterly attitude.

§ 5. In the present study I wish to demonstrate how much we gain, in our understanding of the Bible, by discarding *superimposed* grammatical rules and relying instead on a grammar and a syntax *evinced* by the Bible itself. In other words I interpret the Bible by means gained from the Bible itself. To this end, I shall start with a discussion of various philological problems which have not been dealt with in my previous publications, and which will prove helpful in a new exegesis.

II. HEBREW DICTIONARIES LACK METHOD

§ 6. The Hebrew dictionary as it presents itself to us in its most up-to-date form in the Gesenius-Buhl edition, is the result of the labors of generations of scholars. Monographs, articles, and stray notes in the field of Hebrew lexicography were all carefully collected and are referred to in the proper rubric of this dictionary. Buhl thus gives us a fair report on what has been written with regard to each separate item in his dictionary,

and is our standard work of reference for lexicographical bibliography. But such a collection of materials is not a dictionary: We are presented with bricks, and not with the finished building, which has been left to our own abilities or fancies. The accumulation of hundreds of individual catchwords does not relieve the editor of his duty to introduce system and method in their selection and arrangement. This may seem a harsh judgment to Biblical scholars, who generally regard with deepest respect each latest edition of the Gesenius dictionary as the last word in scholarship; I shall therefore substantiate my statement.

§ 7. Generally speaking, a different treatment is accorded to nouns and verbs, respectively. In instances like *טָרַף טָרֵף* (Gen 37 33), *טָרַף יָטַרְף* (Ex 22 12), *וַיִּכְרֹד בָּרוּךְ* (Josh 24 10), *קָטַר יִקְטִירוֹן* (I Sam 2 16) we have cases of a finite verb with the infinitive absolute. For obvious reasons, we would hardly look for them in the dictionary under the same stem, but rather under *kal* and *pu'al*, *kal* and *niph'al* etc., although these infinitives are used to stress the meaning of their finite verbs and should by right be of the same stem. However, we are saved from any such errors by the fact that verbal forms which occur in the Bible, are grouped (whatever their root) under their stem, as complementing one another. Only very few verbs occur in the Bible in all the so-called stems (cf. HG § 7 end of paragraph); the vast majority of verbal roots occur only in one stem (active and passive formations I do not count as different stems), and in a limited number of forms. Forms are assigned to their respective stems: *קָטַר* is *pi'el*, and its finite verb *יִקְטִירוֹן* is *hiph'il*, because we know from analogous forms of other verbs that these are the characteristics of the vocalization of these stems.

The nouns, however, are treated each as an individual, with no regard for similar formations, and without allowing for conclusions on the basis of analogies. Various nominal forms,

which happen to occur in the Bible, are listed under one and the same catchword, merely because they show striking resemblance in spelling and in meaning. But let it be emphasized right now: striking though their resemblance may be, it is not more striking than that of the verbal forms which we have just discussed; the same is true of the identity of the meaning. Thus, e. g. יוֹנִים is listed as plural to יוֹנָה, קולות as plural to קול, although, were we to judge from analogies in the formation of the plural, we would say that יוֹנִים belongs to יוֹן, and קולות to קולה*.

§ 8. But here, grammarians may raise the objection that it is a familiar fact that singular-forms ending in a ה reflect a distinct difference in meaning from the otherwise identical forms ending in a consonant, while no such difference exists between יוֹנִים and יוֹנָה, or between קולות and קול: 'Als Feminina wurden auch aufgefasst: 1. *Nomina unitatis*, urspruenglich wohl mit der Endung *-tū (vielleicht < *tayy, vgl. arabisch tayy "Einzelding", "einzelnes Stueck"): אֲנִיָּה "Schiff", von אָנִי "Flotte"; שַׁעֲרָה "einzelnes Haar", von שַׁעַר "Haar"; שִׁירָה "Lied", von שִׁיר "Gesang"' (B-L § 62 z).

§ 9. This statement of Bauer-Leander represents an effort to project an Arabic characteristic upon Biblical Hebrew. It is superficial, since it is based solely upon the external resemblance of the spelling, and pays no attention at all to the actual facts. In fact, the dictionary and the grammar are here at odds with one another. Gesenius-Buhl stresses that אֲרָזָה, דָּגָה, יַעֲצָה (see later s. v.) are *nomina collectiva*, thus upsetting B-L's statement that forms ending in ה are *nomina unitatis*. Bauer-Leander sensed in one case the difficulty in the application of their theory: 'אֲרָזִים "Löwen"; אֲרִיּוֹת "Löwenbilder"' (B-L § 63 r). On the other hand, Gesenius-Buhl lists both אֲרָזִים and אֲרִיּוֹת under one catchword: אֲרִי. Both overlook the facts: against B-L see HPT § 126, the example I Ki 10 20 as compared with

II Chron 9 19, and also II Ki 17 25, 26 where אַרְיִים and אַרְיֹת are used with the identical connotation; against Gesenius-Buhl cf. Judg 14 5: כְּפִיר אַרְיֹת, referred to in v. 8 as: הָאֲרִיָּה. These instances show how unreliable the current Hebrew grammars are in certain matters (cf. HG § 5 ff.).

§ 10. As a matter of fact, a considerable number of nouns occur in the Bible both in masculine and feminine forms (cf. HPT § 126). The following tentative (and decidedly incomplete) list of such nouns proves that the pairs were used in the identical meaning. If the catchword occurs in the absolute state, then it is vocalized here accordingly. The examples were chosen to make it clear that masculine and feminine forms were used in identical, or at least similar phrases.

יתן . . . מטר ארצך אֶבֶק: Deut 28 24: אֶבֶק

אֶבֶקָה: Cant 3 6: אֶבֶקָה רֹכֵל

יעלו אֶבֶר כְּנָשִׁים: Is 40 31: אֶבֶר

אֶבֶרָה חֲסִידָה: Job 39 13: אֶבֶרָה

הִתְנוּ אֶהָבִים: Hos 8 9: אֶהָב

לִבְקֵשׁ אֶהָבָה: Jer 2 33: אֶהָבָה

מֵר אֶהָלִים: Prov 7 17: אֶהָל

מֵר וְאֶהָלוֹת: Ps 45 9: אֶהָלָה

אֹר נֹגַהּ עֲלֵיהֶם: Is 9 1: אֹר

לִיהוּדִים הִיתָה אֹרְחָה: Esth 8 16: אֹרְחָה

וְנִשְׁבְּרָה לְךָ אֶכֶל: Gen 43 4: אֶכֶל

לָכֶם יִהְיֶה לְאֶכְלָה: Gen 1 29: אֶכְלָה

שְׂבָחוּהוּ כָל הָאֲמִים: Ps 117 1: אִם

רֹאשׁ אֲמוֹת: Num 25 15: אֲמָה

שָׁמֵר אֲמָנִים: Is 26 2: אֲמוֹן

אִישׁ אֲמוֹנוֹת: Prov 28 20: אֲמוֹנָה

- אָמַר: Num 24 4: אָמַר
אָמְרוֹת יְהוָה: Ps 12 7: אָמְרוֹת
אָנִי: I Ki 10 22: תְּבוֹא אָנִי תְּרַשִׁישׁ
אָנִי: Jonah 1 3: אָנִי תְּרַשִׁישׁ
אָפֶל: Ps 11 2: לִירוֹת בְּמוֹ אָפֶל
אָפֶל: Deut 28 29: כַּאֲשֶׁר יִמְשֵׁשׁ הָעוֹר בְּאָפֶלָה
אָצִיל: Ezek 13 18: עַל כָּל אָצִילֵי יָדַי
אָצִילָה: Jer 38 12: תַּחַת אָצִילוֹת יָדֶיךָ
אָרֶז: Is 41 19: אֶתֶן בַּמִּדְבָּר אָרֶז
אָרְזָה: Zeph 2 14: כִּי אָרְזָה עֵרָה
אָרִי: Ezek 22 25: בְּאָרִי שׁוֹאֵג
אָרִיָּה: Amos 3 8: אָרִיָּה שׁוֹאֵג
אָשִׁישׁ: Hos 3 1: וְאֶהְיֶה אָשִׁישִׁי עֲנֻבִים
אָשִׁישָׁה: Cant 2 5: סִמְכוֹנִי בְּאָשִׁישׁוֹת
אָשֶׁם: Jer 51 5: כִּי אֶרְצֶם מִלֵּאָה אָשֶׁם
אָשָׁמָה: II Chron 28 13: כִּי רַבָּה אָשָׁמָה לָנוּ
אָשֶׁר: Is 27 9: לֹא יִקְמוּ אָשֶׁרִים
אָשֶׁרָה: II Chron 33 3: וַיַּעַשׂ אָשֶׁרֹת
אָבוֹ: Gen 38 23: פֶּן נִהְיָה לְאָבוֹ
אָבוֹהָ: Neh 3 36: כִּי הֵינּוּ בָּוֶה
אָבוֹ: Is 33 23: בָּוֶה
אָבוֹהָ: II Chron 25 13: וַיְבִיזוּ בָּוֶה רַבָּה
אָבֶטַח: Is 32 17: הִשְׁקַט וְבֶטַח
אָבֶטַחָה: Is 30 15: בַּהֲשִׁקֵּט וּבְבֶטַחָהּ
אָבֶכּוֹר: Neh 10 37: בְּכֹרֵי בִקְרִינוֹ
אָבֶכּוֹרָה: Deut 12 6: וּבְכֹלֶת בִּקְרָךְ

לא חסיג גבול רעך: Deut 19 14: גבול
יצב גבולת עמים: Deut 32 8: גבולה

בגבע בנימן: I Sam 13 16: גבע
בגבעת בנימין: I Sam 13 2: גבעה

ירד כמטר על גו: Ps 72 6: גו
יהי נא חרב על הגוה: Judg 6 39: גוה

וגול גול: Ezek 22 29: גול
גולה לא יגול: Ezek 18 7: גולה

שמחה וגיל: Joel 1 16: גיל
הנני בורא . . . גילה: Is 65 18: גילה

יהוה משלם גמול לאיביו: Is 66 6: גמול
אל גמלות יהוה שלם ישלם: Jer 51 56: גמולה

מפרי עץ הגן נאכל: Gen 3 2: גן
ונטעו גנות ואכלו את פריהן: Jer 29 28: גנה

על דבר שרה: Gen 20 18: דבר
על דברת בני אדם: Eccl 3 18: דברה

ויהי יונה במעי הדג: Jonah 2 1: דג
ויתפלל יונה . . . ממעי הדגה: Jonah 2 2: דגה

וישועתי לדור דורים: Is 51 8: דור
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ואירא מחות דעי: Job 32 6: דע
את מי יורה דעה: Is 28 9: דעה

הדר מלכות: Dan 11 20: דר
הדרת מלך: Prov 14 28: הדרה

ותנים בהיכלי ענג: Is 13 22: היכל
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 חָבַלְתָּ חֹב ישיב: Ezek 18 7: חָבַלָה
 וְחָגוֹר נתנה לכנעני: Prov 31 24: חָגוֹר
 מכל חַגַּר חָגְרָה: II Ki 3 21: חָגְרָה
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 כלי חֶמְדָּה: Nah 2 10: חֶמְדָּה

את הַחֲנִיתִים: II Chron 23 9: חֲנִית
וְחֲנִיתוֹתֵיהֶם לַמִּזְמוֹרוֹת: Is 2 4: חֲנִיתָה

לַעֲשׂוֹת חֲנָף: Is 32 6: חֲנָף
יֵצֵא חֲנָפָה: Jer 23 15: חֲנָפָה

שֵׁם שֵׁם לוֹ חֶק וּמִשְׁפָּט: Ex 15 25: חֶק
בְּחֶקֶת הַפֶּסַח וּכְמִשְׁפָּטוֹ: Num 9 14: חֶקֶה

לַחֲרֹפָה לְחָרֵב: Jer 49 13: חָרֵב
לְחָרְבָה וּלְחֲרֹפָה: Ezek 5 14: חָרְבָה

הָאֹמֵר לְחָרֵם וְלֹא יִזְרַח: Job 9 7: חָרֵם
בְּטֵרֵם יֵבֵא הַחֲרָסָה: Judg 14 18: חָרָסָה

יוֹצֵר אֹר וּבוֹרֵא חֶשֶׁךְ: Is 45 7: חֶשֶׁךְ
בְּחֶשֶׁכָה כְּאוֹרָה: Ps 139 12: חֶשֶׁכָה

כְּשׁוֹר אֶל טָבַח יֵבֵא: Prov 7 22: טָבַח
נִחְשַׁבְנוּ כִּצְאֵן טָבָחָה: Ps 44 23: טָבָחָה

וּכְעֵצִים הַשָּׁמַיִם לְטָהָר: Ex 24 10: טָהָר
בְּטָהֲרַת הַקֹּדֶשׁ: II Chron 30 19: טָהָרָה

עַד יֵאָכֵל טָרֶף: Num 23 24: טָרֶף
טָרְפָה לֹא תֵאָכְלוּ: Ex 22 30: טָרְפָה

יִגְיַע כְּפִי: Gen 31 42: יִגְיַע
יִגְעַת בֶּשֶׂר: Eccl 12 12: יִגְיַעָה

יֵלֵל יִשְׁמֹן: Deut 32 10: יֵלֵל
עַד אֲנֵלִים יֵלְלָתָהּ: Is 15 8: יֵלְלָהּ

וַיִּסְדֶּיהָ אֲנֵלָה: Mic 1 6: יִסּוֹד
וַיִּהְרָסוּ יִסְדֵּיהָ: Ezek 30 4: יִסּוֹדָהּ

בִּישׁוֹר לִבִּי: Ps 119 7: יִשָּׁר
וּבִישָׁרִית לִבִּי: I Ki 3 8: יִשְׁרָה

וַיִּתְּרֵם תֹּאכַל חֵית הַשָּׂדֶה: Ex 23 11:

עַל כֵּן יִתְּרָה עֲשֵׂה: Is 15 7:

וַיִּשִּׁימוּ בָּאלֹהִים בְּסִלָּם: Ps 78 7:

הֲלֹא יִרְאֶתְךָ בְּסִלְתְּךָ: Job 4 6:

וְלֹהֵב אֵשׁ אוֹכֵלָה: Is 29 6:

וְנִגְהָ אֵשׁ לֹהֶבֶת: Is 4 5:

שָׁמֶר מִה מִלִּיל: Is 21 11:

שָׁמֶר מִה מִלִּילָה: Is 21 11:

וְעַל מִבְּצָרִים יִחְשַׁב מִחֲשַׁבְתּוֹ: Dan 11 24:

וּלְכַד עִיר מִבְּצָרוֹת: Dan 11 15:

עַל הַמְּגִדָּלִים וְעַל הַפְּנוֹת: II Chron 26 15:

וַיַּעַל עַל הַמְּגִדָּלוֹת: II Chron 32 5:

הַמְּנִנִים וְהַקִּשְׁתּוֹת: Neh 4 10:

וְאֵת הַמְּנִנּוֹת וְאֵת הַשְּׁלֹטִים: II Chron 23 9:

הַשְּׁבִתוֹת הַחֲדָשִׁים לְמוֹעֲדִים: Neh 10 34:

לְשִׁבְתוֹת וּלְחֲדָשִׁים וּלְמוֹעֲדוֹת: II Chron 8 13:

וַיֵּצֵאת בְּמַחֹל מִשְׁחָקִים: Jer 31 4:

בְּמַחֲלַת הַמַּחְנִים: Cant 7 1:

וּמִצָּאָה לָהּ מְנוּחָה: Is 34 14:

וּמְנוּחָה לֹא מִצָּאָתִי: Jer 45 3:

וַיִּחְזַקְהוּ בְּמִסְמָרִים: Is 41 7:

בְּמִסְמָרוֹת . . . יִחְזָקוּם: Jer 10 4:

וַיִּגְלוּ שְׁנֵיהֶם אֶל מִצֵּב פְּלִשְׁתִּים: I Sam 14 11:

וַיַּעֲנוּ אֲנָשֵׁי הַמִּצֵּבָה: I Sam 14 12:

צָר וּמִצּוֹק מִצְאוֹנִי: Ps 119 143:

יוֹם צָרָה וּמִצּוֹקָה: Zeph 1 15:

מָצוֹר: Ps 60 11: עִיר מָצוֹר
מָצוֹרָה: II Chron 14 5: עִיר מָצוֹרָה

מִשְׁעָן } Is 3 1: מִשְׁעָנָה וּמִשְׁעָנָה
מִשְׁעָנָה }

מִתֵּן: Prov 21 14: יִכְפֶּה אֶף
מִתְּנָה: Ezek 46 17: וְכִי יִתֵּן מִתְּנָה

נָחוּשׁ: Job 6 12: אִם בְּשָׂרִי נָחוּשׁ
נָחוּשָׁה: Is 48 4: וּמִצַּחֲךָ נָחוּשָׁה

נֶקֶם: Is 34 8: יוֹם נֶקֶם
נֶקְמָה: Jer 46 10: יוֹם נֶקְמָה

נִתְיָב: Ps 119 35: הִדְרִיכֵנִי מִצוּתֶיךָ
נִתְיָבָה: Prov 12 28: וְדֶרֶךְ נִתְיָבָה אֶל מוֹת

סָבִיב: Jer 32 44: וּבְסָבִיבִי יְרוּשָׁלַם
סָבִיבָה: Ps 79 3: סָבִיבוֹת יְרוּשָׁלַם

סָבָל: Ps 81 7: הַסִּירוֹתִי מִסָּבָל שְׁכֵמוֹ
סָבָלָה: Ex 6 6: וְהוֹצֵאתִי . . . מִתַּחַת סָבָלָת מִצְרִיִם

סָעַר: Amos 1 14: בְּסָעַר בְּיוֹם סוּפָה
סָעָרָה: Is 29 6: סוּפָה וּסָעָרָה

סָף: Jer 52 19: וְאֵת הַסָּפִים
סָפָה: I Ki 7 50: וְהַסָּפּוֹת

סָפַר: Ex 32 32: מַחֲנֵי נָא מִסָּפָרְךָ
סָפַרְתָּךְ: Ps 56 9: שִׁימָה דַּמְעֹתַי . . . בְּסָפָרְתָּךְ

סָתַר: Is 16 4: הוּא סָתַר לָמוֹ מִפְּנֵי שׁוֹדֵד
סָתַרָה: Deut 32 38: יְהִי עֲלֵיכֶם סָתַרָה

עָב: I Ki 18 45: וְהַשָּׁמַיִם הִתְקַדְּרוּ עָבִים
עָבָה: II Sam 23 4: בָּקֵר לֹא עָבוֹת

והוא בטח על צדקתו ועשה עֹל: Ezek 33 13: עֹל
יהוה צדיק בקרבה לא יעשה עֹלָה: Zeph 3 5: עֹלָה

וְעֹר מצריו תהיה: Deut 33 7: עֹר
עֹרָה בצרות נמצא מאד: Ps 46 2: עֹרָה

כי שכן עליו הָעֵנָן: Ex 40 35: עָנָן
תשכן עליו עֲנָנָה: Job 3 5: עֲנָנָה

לכרת הָעֵץ: Deut 19 5: עֵץ
כרתו עֲצָה: Jer 6 6: עֲצָה

כחי וְעֶצֶם ידי: Deut 8 17: עֶצֶם
ולאין אונים עֲצָמָה ירבה: Is 40 29: עֲצָמָה

ותקרבו עֲצָמוֹת עֶצֶם אל עצמו: Ezek 37 7: עֶצֶם
עצמה: } עֲצָמָה

פֶּטֶר כל רחם: Ex 13 2: פֶּטֶר
פֶּטֶרֶת כל רחם: Num 8 16: פֶּטֶרֶת

ופעל חמס בכפיהם: Is 59 6: פֶּעַל
רשע עשה פֶּעֶלֶת שקר: Prov 11 18: פֶּעֶלֶת

ופְּרָצִים תצאנה: Amos 4 3: פְּרָץ
לא עליהם בְּפִרְצוֹת: Ezek 13 5: פִּרְצָה

צמרי ופִּשְׁתִּי: Hos 2 7: פִּשְׁתִּי
והפִּשְׁתָּה גבעל: Ex 9 31: פִּשְׁתָּה

ויקחהו ממכלאת צֹאן: Ps 78 70: צֹאן
צִנָּה ואלפים כלם: Ps 8 8: צִנָּה

עשיתי משפט וצָדֵק: Ps 119 121: צָדֵק
לעשות צָדֵקָה ומשפט: Gen 18 19: צָדֵקָה

הביאו את צֹאנֵיכֶם בעל: Jer 27 12: צֹאן
לא חמישו משם צֹאנֵיחֵיכֶם: Mic 2 3: צֹאנֵיחֵיכֶם

וְצִיץ נָבֵל צָבִי תִפְאֶרְתּוֹ Is 28 1: צִיץ
וְהִיטָה צִיצֵת נָבֵל צָבִי תִפְאֶרְתּוֹ Is 28 4: צִיצָה

וְהִמְתִּיה בְּצֶמָא Hos 2 5: צֶמָא
מִנֵּי . . . וְגִרְוֹנָךְ מִצֶּמָאָה Jer 2 25: צֶמָאָה

מִיטִיבִי צָעַד Prov 30 29: צָעַד
וְהִי בִשְׁמֵעַךְ . . . צָעָדָה II Sam 5 24: צָעָדָה

צָר וּמִצּוֹק מִצְאוֹנִי Ps 119 143: צָר
צָרָה וַיִּגּוֹן אִמְצָא Ps 116 3: צָרָה

לְחִרְפָּה וּלְקָלָם Jer 20 8: קָלָם
חִרְפָּה . . . וְקָלָסָה Ezek 22 4: קָלָסָה

וְקָר וְחָם Gen 8 22: קָר
בְּיוֹם קָרָה Nah 3 17: קָרָה

לֹא שְׁלוֹתִי . . . וַיְבֹא רָגֹן Job 3 26: רָגֹן
בְּרָגְוָה וּבִדְאָגָה Ezek 12 18: רָגְוָה

יֶאֱחֹזְמוּ רַעַד Ex 15 15: רַעַד
רַעַדָּה אַחֲזֹתָם Ps 48 7: רַעַדָּה

וְלֹאֲמַנּוֹן רָע II Sam 13 3: רָע
רָעָה דּוֹד II Sam 15 37: רָעָה

עֲשׂוֹת רָשָׁע Prov 16 12: רָשָׁע
עֲשֵׂי רָשָׁעָה Mal 3 15: רָשָׁעָה

נֶאֱחָז בְּסִבְבָּד Gen 22 13: סִבְבָּד
וְעַל שִׁבְבָּה יִתְהַלֵּךְ Job 18 8: שִׁבְבָּה

וְאָכַלְתֶּם לֶחֱמֶכֶם לְשִׁבְעָה Lev 26 5: שִׁבְעָה
וְאָכַלְתֶּם חֶלֶב לְשִׁבְעָה Ezek 39 19: שִׁבְעָה

שָׁמַע אֱלֹהִים קוֹלִי בְּשִׁיחִי Ps 64 2: שִׁיחִי
כָּל הַיּוֹם הִיא שִׁיחִתִּי Ps 119 97: שִׁיחִתִּי

- שָׁעַר: Num 6 5: שָׁעַר ראשון
 מִשְׁעֶרֶת ראשון: I Sam 14 45: שַׁעֲרָה
 כמעשה שפת כוס פרח שושן: I Ki 7 26: שושן
 כמעשה שפת כוס פרח שושנה: II Chron 4 5: שושנה
 יושר הַשִּׁיר הזה: Is 26 1: שִׁיר
 שִׁיר... הַשִּׁירָה הזאת: Ex 15 1: שִׁירָה
 ימי הפקדה... ימי הַשְׁלָם: Hos 9 7: שָׁלוֹם
 וְשָׁלֵמֶת רשעים תראה: Ps 91 8: שלמה
 כי שָׁפַע ימים יינקו: Deut 33 19: שָׁפַע
 שָׁפַעַת גמלים תכסך: Is 60 6: שַׁפְּעָה
 וקברו בְּתַפְתָּ: Jer 7 32: תַּפְתָּה
 כי ערוך מאתמול תַּפְתָּה: Is 30 33: תַּפְתָּה

The inconsistency of Gesenius-Buhl's dictionary is manifest when it lists all the following roots — no matter whether they be masculine or feminine formations — under one catchword for each: אהל, אמה, אציל, אשישה, אשרה, בכור, דור, היכל, מועד, מגן, מגדל, מבצר, לילה, יסוד, חרס, חנית, חלון, זרע, שושנה, צואר, פרץ, עצם, עב, סף, סביב, מסמר. But the other words listed above appear under the masculine and the feminine forms.

§ 11. A similar case of inconsistency in the treatment of nouns occurs in the listing of the inflected forms of the so-called segolates. The following is a tentative (and incomplete) list of segolates and similar nominal formations, which vary in the vocalization of their absolute and inflected forms: cf. TRL §§ 83 and 88; HPh "General Conclusions" XIb and XII (p. 481 f.). In Gesenius-Buhl's dictionary, the roots בסר and נכח occur only once as catchwords, vocalized with *holem* on the first radical; and we are made to believe that the forms בָּסְרוּ and נִכְחוּ belong, as inflected forms, to these so-called *kul*-forms. Buhl

was obviously unconscious of the fact that the ten other cases representing the identical linguistic phenomenon, are listed under *two* catchwords each in his dictionary.

אָמַר: Ps 68 12: אֲדַנִּי יִתֵּן אָמַר

אָמַר: Ps 107 11: כִּי הִמְרוּ אֲמָרִי אֵל

בָּאָרֶךְ: Prov 25 15: אִפִּים יִפְתָּה קֶצֶין

אָרֶךְ: Prov 15 18: אִפִּים יִשְׁקִיט רִיב

בָּסָר: Is 18 5: וּבָסָר גַּמֵּל יִהְיֶה נֹצֵחַ

בָּסָר: Job 15 33: יַחֲמֹס כִּגְפֹן בָּסָרוֹ

בָּשָׂם: Ex 30 23: וְקִנְחָה בָּשָׂם

בָּשָׂם: Ex 30 23: וְקִנְמֵן בָּשָׂם

חֶזֶק: Hag 2 22: וְהִשְׁמַדְתִּי חֶזֶק מַמְלָכוֹת הַגּוֹיִם

חֶזֶק: Ps 18 2: אֲרַמְמָךְ יְהוָה חֶזְקִי

חָסֵר: Amos 4 6: וְחָסֵר לֶחֶם

חָסֵר: Prov 28 22: וְלֹא יָדַע כִּי חָסֵר יִבְאֵנוּ

חָצֵן: Is 49 22: בְּחָצֵן . . . עַל כְּתָף

חָצֵן: Ps 129 7: וְחָצְנוּ . . .

טָפַח: Ex 25 25: וַעֲשִׂיתָ לוֹ מִסְגֶּרֶת טָפַח סָבִיב

טָפַח: I Ki 7 26: וַעֲבִיו טָפַח

נָכַח: I Ki 20 29: וַיַּחֲנוּ אֱלֹהִים נָכַח אֱלֹהִים

נָכַח: Ex 14 2: וַיַּחֲנוּ תַּחְנוּ עַל הַיָּם

עָצָב: Is 48 5: עֵצָבִי עֵשָׂם וּפְסָלִי . . . צוֹם

עָצָב: Jer 22 28: הָעָצָב נִבְזָה הָאִישׁ הַזֶּה

רָבַע: Num 23 10: וּמִסְפַּר אֶת רָבַע יִשְׂרָאֵל

רָבַע: Ps 139 3: אֲרָחִי וְרָבְעִי זֵרִית

שָׁמַע: Esth 9 4: וְשָׁמְעוּ הוֹלֵךְ בְּכָל הַמְּדִינּוֹת

שָׁמַע: Is 66 19: אֲשֶׁר לֹא שָׁמְעוּ אֶת שְׁמִיעִי

וְשָׂד מַלְכִּים תִּינָקִי Is 60 16: שֵׂד
גַּם תִּנֵּן חֲלָצוֹ שֵׂד Lam 4 3: שֵׂד

כֹּלָה בְּצִיר אֶסֶף בִּלִּי יִבּוֹא Is 32 10: אֶסֶף
וְחֹג הָאֶסֶף . . . בְּאֶסְפָּךְ אֶת מַעֲשִׂיךְ Ex 23 16: אֶסֶף

וּשְׂכַחַת עֶמֶר בְּשָׂדָה Deut 24 19: עֶמֶר
הָעֹלָה הַמִּלֵּאָה לָהּ עֶמֶר Am 2 13: עֶמֶר

וְאָכַלְתֶּם לְשִׁבְעָה Lev 25 19: שִׁבְעָה
וְנִשְׁכַּח כָּל הַשִּׁבְעָה Gen 41 30: שִׁבְעָה

וְהִיא יוֹשֶׁבֶת תַּחַת תֶּמֶר Judg 4 5: תֶּמֶר
קוֹמֶתְךָ דְּמַתָּה לְתֶמֶר Cant 7 8: תֶּמֶר

§ 12. In summing up my observations, I would say that the Gesenius-Buhl dictionary offers great help to the student of Hebrew philology, by providing a selected bibliography which presents the present state of research. But we miss a carefully thought over master-plan combining the individual entries into a complete system: Buhl thus failed to perfect into a dictionary of real help to the exegete of the Bible this repository of lexicographical notes.

III. GRAMMATICAL TERMS ARE MISLEADING

§ 13. As a *tertium comparationis* in advancing a new method of interpreting the Hebrew Bible text, I have chosen *The Holy Scriptures, according to the Masoretic Text* (Philadelphia 1917). The reason for it is obvious: I also interpret the Masoretic text, and avoid as far as possible emending it. I do not intend to "correct" the text to conform with our way of thinking, but would rather adjust my way of thinking to the text of the Bible

in order to reach at a better understanding thereof (cf. § 4). The translators of *The Holy Scriptures* considered it their duty to indicate as far as feasible in their translation the exact *nuance* of the Hebrew word and its grammatical form. So e. g. רַחֲמַתִּים (Judg 5 10) is rendered: "two damsels," רַקִּמַתִּים (ib.): "two dyed garments," נַעֲלִים (Am 2 6): "a pair of shoes," הַמְחַנִּים (Cant 7 1): "two companies;" for these forms end in יִם (or יִי־), and according to the grammar this indicates a dual. Of course, there are common-sense objections (cf. §§ 2 and 3); one might ask, in connection with the example mentioned last: what is so particular in "a dance of two companies?" Is there any difference in the way barrack dances are performed, if the participants belong to one company only, or to two companies?

§ 14. But apart from these considerations, there are also weighty reasons against the term "dual" and its implication from a purely grammatical point of view. Human speech consists of sentences, and not of unrelated words. Now, sentences for the most part have a subject and a predicate, which are supposed to conform with one another in the person, gender and number. The number of the predicate, which in the majority of cases is a verb, is twofold: singular and plural; but the number of the subject, which is a noun (cf. HG § 69), is threefold: singular, dual and plural. How, then, shall a verb conform to a subject in the dual? Is the dual of the noun considered a singular or a plural, as far as the predicate is concerned? Since the dual represents more than a single unit, we would have to class it as a plural in this respect. Hence we would have to say: The number of noun and verb alike is twofold: singular and plural. With nouns, however, the plural is subdivided into dual and plural, the first form being used in order to indicate that the noun mentioned refers to a pair. This is logically correct; but do the actual facts of the Bible corroborate these theoretic conclusions?

§ 15. There are, it is true, a few nominal forms ending in יָם־, which may well be considered as duals: not only רִנָּלִים, יָדַיִם, which may well be considered as duals: not only רִנָּלִים, יָדַיִם, but also forms like כְּלָאִים Lev 19 19, וְהִמְלִיכָהֶם II Ki 7 49. But these forms constitute only a negligible minority against the considerable number of instances, where the ending יָם־ can hardly indicate a dual. Apart from well-known and frequently occurring nouns like: מַיִם, שְׁמַיִם; מְצָרִים, אֲפָרִים; מִצְרַיִם, הָעֲרַבִּים (בֵּין), note אֲפָסִים (מִי) Ezek 47 3 and בַּעֲצָלָתִים Eccl 10 18. The latter is translated in Gesenius-Buhl's dictionary: "die beiden faulen Haende," in order to get out a dual-meaning. But why limit the term "laziness" to manual labor? In the case of a messenger, for instance, בַּעֲצָלָתִים according to Gesenius-Buhl would have to be rendered: "die beiden faulen Fuesse." There is a word in German indicating laziness with regard to thinking: "denkfaul"; I wonder if בַּעֲצָלָתִים in connection with a "denkfaul" man should be translated "the two lazy brains!" It is absurd to force preconceived grammatical notions upon the Bible text.

§ 16. The following examples of nouns ending in יָם־ will, we hope, finally dispel the current explanation of the grammars that this ending implies the meaning of a dual.

- a) אַרְבַּעַתִּים: II Sam 12 6 שְׁבַעַתִּים: Gen 4 15
 אַרְבַּע רִנָּלִים: Lev 11 23 מְרִיבָה רִנָּלִים: Lev 11 42
 וְאַרְבַּע כְּנָפִים: Ezek 1 6 שֵׁשׁ כְּנָפִים: Is 6 2
 שְׁבַעַה עֵינַיִם: Zech 3 9 שְׁלֹשׁ הַשָּׁנִים: I Sam 2 13

b) In order to indicate a pair (dual), the Bible uses the proper form of שְׁנַיִם or שְׁתֵּים.

- שְׁתֵּי כְרָעִים: Am 3 12 שְׁתֵּי הַכָּלִית: Ex 29 13
 וּשְׁתֵּי כַּפּוֹת יָדָיו: I Sam 5 4 שְׁתֵּי כַּתְּפוֹת: Ex 28 7
 וּשְׁתֵּי דָלָתַיִם: Deut 3 5; but וּשְׁתֵּי דָלָתוֹת Ezek 41 23, and דָּלָתוֹת ib. v. 24

שְׁנֵי: Prov 28 6; but דְּרָכִים: Ezek 21 24, and שְׁנֵי
הַדְּרָכִים: ib. v. 26

לְחָתִים: Ezek 27 5; but שְׁנֵי לָחַת (הָעֵדוּת): Ex 31 18

c) Note also:

אֶפֶס Gen 19 1; הַחֲמָתִים: II Ki 25 4; חֲמָרָתִים: Judg 15 16;

בְּנֵהְשָׁתִים: Judg 16 21; הַמְשַׁפָּתִים: Judg 5 16; שְׁפָתִים: Ps 68 14;

רַבְתִּים: Ps 68 18.

§ 17. Consequently, the instances mentioned at the beginning of § 15 (יָדִים, רַגְלִים, etc.), as well as some others like יוֹמִים, פְּעָמִים which have to be explained as indicating a dual, should not be termed *dual-forms* on the basis of their ending in יִם, but rather *interpreted syntactically as dual-forms* in view of their context. Further proof for the fact that "dual" (in case we wish to continue this misleading term at all) refers only to the meaning which our exegesis attaches to the word, but is entirely divorced from its vocalization as provided by the grammarians, can be seen in חֲבָלִים Ezek 47 13, which clearly means *two* parts. Compare also: נַעֲלִים Am 2 6 but בְּנֵעָלִים Cant 7 2; נֶחָלִים Ezek 47 9 but נָחָלִים Is 11 15; הַמַּחֲנִים Cant 7 1 but הַבְּמַחֲנִים Num 13 19; שְׁפָתִים Ex 6 30 but וְשִׁפְתוֹת Eccl 10 12.

§ 18. How, then, are we to explain grammatically nominal forms ending in יִם? First we wish to establish that יִם is one syllable only, since the vocalization by יִם is meant to indicate the diphthong *ai*. For had the Tiberian vocalizers intended it to be *two* vowels, *a* and *i*, then a *dagesh* in the yod would have been required so as to close the preceding open syllable with the short vowel יִ (cf. HPh § 1, Rules V and VI β); cf. e, g. חַיִּים, מַיִּים. Now it is noteworthy that in the Palestinian vocalization

the ending **ים**— in forms like those listed in the foregoing paragraphs is vocalized by the simple vowel *i*; cf. **לִירוֹשָׁלַם** Is 44 26; **וִירוֹשָׁלַם** Joel 4 20; **אֶפְרַיִם** Jer 31 6; **מִצְרַיִם** Hos 2 17; **בְּשָׁמַיִם** Ps 119 89; **הַשָּׁמַיִם** Deut 26 15; **שְׁבַעֲתַיִם** Ps 12 7; **מִתְנַיִם** Nah 2 2 (taken from P. Kahle, *Masoreten des Westens*, Stuttgart 1927). We will, therefore, say that Hebrew as reflected in the Palestinian vocalization apparently had no diphthong *ai*. But even our Tiberian vocalization offers evidence of an existing uncertainty as to whether the diphthong *ai* or the simple vowel *i* should be employed in a given case; cf. **בֵּית (לָהּ)** Ezek 1 27 (usually: **בֵּית**); **בְּחִיל (פָּבֵד)** Is 36 2 (usually: **חִיל**); cf. also **שָׁבִי** Ezra 2 42 with **וְשָׁבִי** II Chron 17 27 and **חוּרִי** I Chron 11 32 with **חוּרִי** II Chron 5 14. In thus combining the simple vowel *i* with the diphthong *ai* in the vocalization of these identical forms, our Tiberian vocalization represents a mixed type; cf. HPh, last paragraph (XII, p. 482).

§ 19. Let us now compare inflected forms like: **דְּרָכִים**: **דָּרָךְ** and **דְּרָכִים**: **דָּרָךְ** and **נָהָרִים**: **נָהָר** and **נָהָרִים**: **נָחַל** and **נָחַלִּים**: **נָחַל** and **נָחַלִּים**: **נָעַל** and **נָחַלִּים**: **נָעַל** and **נָעַלִּים**: **נָעַלִּים** and **נָעַלִּים**: **פָּעַמִּים** and **פָּעַמִּים**: **פָּעַמִּים**. Their origin has to be explained in the following manner: **פָּעַמִּים** became ***פָּעַמִּים**, with preservation of its original vowels, cf. TRL paragraph XXVI a. But according to a basic law of the Masoretic Hebrew grammar (cf. HPh § 2 c), no vowel could remain in an open syllable which was two syllables removed from the stress; either the first or the second vowel was reduced to *shewâ*. We thus get as the two possibilities **פָּעַמִּים** and **פָּעַמִּים**; subsequently, the **—** in the open syllable was changed to **ַ** (**פָּעַמִּים**), and the **עַ** vocalized **עֵ** (cf. HPh § 36 f.). One of these forms received the simple vowel *i* for the plural ending **ים**—, while the other got the diphthong *ai*.

It is quite reasonable to see in this difference in the vocalization evidence for the fact that the two possibilities of reducing the first or the second vowel to *shewá*, go back to original differences in the pronunciation of Hebrew.

§ 20. In the case of another linguistic phenomenon, the term by which it is known in Hebrew grammars has obviously misled the translators. The so-called *hiph'il* is also known as the "causative stem," and the translators of *The Holy Scriptures* (cf. § 13) seem to have given the preference to verbs which indicate causation. Thus, e. g., Gen 2 5: כִּי לֹא הִמְטִיר יְהוָה "for the Lord God had not caused it to rain"; 19 24: אֲנֹכִי מִמְטִיר "Then the Lord caused to rain"; 74: אֲנִי מִמְטִיר "I will cause it to rain"; Job 38 26: לְהִמְטִיר "to cause it to rain." In HG § 7 we have demonstrated "that the so-called derived stems are not verbal stems, but verbal conjugations." They shed light on the important problem of the interrelation between verb and noun of the identical root, namely: which one is genuine, and which is only a derivation (B-L § 26h mentions it as a problem, but does not even attempt to solve it). We wish to suggest a solution on the basis of a differentiation between the simple verb and the derived stems, with the understanding that passive formations are not to be considered as "stems" (e. g. *niph'al*), but belong to their respective active stem. We are of the opinion that the verb in the *kal* led to the formation of derived nominal forms (e. g. שָׁפַט — שֹׁפֵט, זָכַר — זֵכֶר), while the so-called derived stems (*pi'el* and *hiph'il*) are in the main denominative verbs. Note, e. g., Gen 22 2: וַהֲעֵלְהוּ... (לְעֹלָה); Ex 26 28: מִבְּרַח... (וְהִבְרִיחַ); II Ki 12 19: (הִקְדָּשִׁים...); (עֲדוֹתָיו...); 17 15: הָעִיר...; 16 13: (נִסְכּוֹ...); 23 26: הָקְדִּישׁוּ

הַכְעִיסוּ (הַכְעָסִים...); Num 25 18: נָכְלוּ (...בְּנִכְלֵיהֶם). Similarly, קָטַר and הִקְטִיר are denominative verbs from קִטְרָה; הִשָּׁקָה from שָׁקַת (Gen 24 20); הִשִּׁירוּ (Hos 8 4) from שָׁר; and הִמְטִיר from מָטַר, meaning "to rain" (and not "to cause to rain"). Hence Jer 14 22: מְגֹשְׁמִים (הַיֵּשׁ בְּהַבְלֵי הַגּוֹיִם) is not to be translated: "that can cause rain" but: *that do rain* (מְגֹשְׁמִים denominative, from גָּשַׁם); cf. Am 4 7: וְגַם אֲנֹכִי מְנַעַתִּי מִכֶּם אֶת הַגֶּשֶׁם "And I also have withholden the rain from you," followed by וְהִמְטִירְתִּי ... לֹא (not "caused it ..." but *And I shall rain upon one city, And not rain upon another city*). The Lord not merely "causes" the rain, but he actually rains just as in Ps 29 3: אֵל הַכְּבוֹד הַרְעִים "The God of glory thundereth" (הַרְעִים being a denominative verb from רָעַם).

IV ACCENTUATION AND EXEGESIS

§ 21. According to the current theory, presented as valid beyond question in all Hebrew grammars, the accents serve a threefold purpose: they are musical notations, they indicate the stressed syllable in the word, and they determine the syntactic position of the word within the verse, thus being also marks of punctuation. E. g.: "In allen Faellen richtet sich der musikalische Vortrag des Textes streng nach der logischen Gliederung des Satzes So kommt es, dass die Akzente zugleich eine Art von Interpunktionszeichen bilden dass sie die Sinn-einschnitte innerhalb der Verse und die engere oder weniger enge Zusammengehörigkeit der einzelnen Worte des Verses

erkennen lassen Indem die Akzente auf die Drucksilbe des Wortes gesetzt werden, erfüllen sie zugleich eine dritte Aufgabe, sie deuten den Wortdruck an" (B-L § 9 m-n).

§ 22. But the accents were not introduced to accomplish this threefold task from the very first: "Es ist nicht anzunehmen, dass die Akzente von Anfang an diese dreifache Aufgabe gehabt haben" (B-L § 9 o). This can be seen from a study of Hebrew Bible texts with the Babylonian vocalization: "In der einfachen babylonischen Punktation, wie sie im Berliner Ms. or qu. 680 und den ihm verwandten Handschriften vorliegt, haben die Akzente mit dem Wortdruck nichts zu tun. Sie stehen lediglich ueber dem Worte, nicht ueber der Drucksilbe desselben" (B-L § 9 b). In short: In our Tiberian system, the accents are attached to the syllable which carries the stress; but in the Babylonian vocalization, the accents are indiscriminately put, and thus belong to the word rather than to the respective syllable.

§ 23. But we may ask: Does not this way of putting the problem represent a case of *petitio principii*? How do we know which syllable in a given word is stressed? The answer is given "indem die Akzente auf die Drucksilbe des Wortes gesetzt werden." In other words: the presence of an accent is the only evidence of this syllable being the stressed one. And since in manuscripts with the Babylonian vocalization the accent is not found exactly where the Tiberian accentuators put it later, the accents do not indicate the stressed syllable! I consider it more in keeping with the historical-critical approach to formulate these very findings differently. Whatever practical purpose the accents originally served — whether merely the indication of the melody, or also of the interpunctuation — they marked only entire words, not syllables. Consequently, in the Babylonian vocalization they are not always to be found in the same place of a word. But the Tiberian system shows a tendency toward

consistency in the choice of the accented syllable. The readers of the Bible thus got into the habit of cantillating the accented syllable, which was therefore regarded as the stressed syllable. This explains the un-Semitic way of stressing the last syllable in Hebrew: it dates back only to the Middle Ages.

§ 24. My contention that there is a tendency toward stressing the last syllable (but not absolute consistency), finds support in a phenomenon, which grammarians term **נָסוּג אַחוֹר**, and which is explained in the following words,

“Der Rhythmus vertraegt bei lebhafter Sprechweise (Allegrotempo) nicht zwei staerkere Drucksilben nebeneinander. Der eine Druck muss entweder geschwaecht oder auf eine entferntere Silbe versetzt werden. Diese fuer alle Sprachen geltende Tatsache haben die Punktatoren sehr oft beobachtet.

Der normale, dem isolierten Worte zukommende Druck wird zu diesem Zwecke nach einer der folgenden Regeln veraendert:

1. Das vorhergehende (ultimabetonte) Wort verliert seinen Hauptdruck und verbindet sich mit dem folgenden unter *einem* Wortakzent; in dem so entstandenen Wortkomplex entwickelt sich ein Nebendruck nach den bei einfachen Woertern geltenden Regeln: ... **מְשֻׁלֵּךְ** Gn 3 16, ... **אֶמְצָא־חַן** Gn 33 15.
2. Der Hauptdruck des vorhergehenden Wortes wird auf die Paenultima verschoben, oder, wenn diese Schwa enthaelt, auf die Antepaenultima: **וַיֵּצֵא קָיִן** Gn 4 16, **הָאָכַל לָהֶם** Die juedischen Grammatiker nannten den aus rhythmischen Gruenden zurueckgeworfenen Druck **נָסוּג אַחוֹר** “zurueckweichend.” (B-L § 13 n-p).

§ 25. But even a cursory examination of the Bible will provide us with innumerable instances militating against the validity of the theory underlying the term **נָסוּג אַחוֹר**: cases of two consecutive words, the second of which is either a monosyllable, or stressed on its first syllable, while the first word has, on the last syllable, what grammarians term a conjunctive accent (cf. § 30 f.); thus are “zwei staerkere Drucksilben nebeneinander.”

Gen 3 19: עֲפָר אֶתָּה

Gen 47 3: רָעָה צֹאן (cf. 46 34: רָעָה צֹאן)

Num 33 19: בְּרֶמֶן פָּרָץ; ib. v. 20: מֶרְמֶן פָּרָץ

Num 33 35: בָּעֲצֵי גִבְר; ib. v. 36: מַעֲצֵי גִבְר

Num 33 45: בְּדִיבֹן גֹּד; ib. v. 46: מְדִיבֹן גֹּד

Deut 1 16: וּשְׂפָטָתָם צֹדֵק

Deut 1 17: לֵאלֹהִים הוּא

Deut 2 9: תִּתְּנֶנּוּ בָּם; ib. v. 19: תִּתְּנֶנּוּ בָּם

Deut 2 31: הִחֵל רֶשׁ

Deut 7 25: תִּנְקֶנּוּ שׁ בּוֹ; וְלִקְחֶתָּ לָךְ

Deut 12 4: תַּעֲשֶׂוּן כֵּן

Deut 12 6: וַהֲבֵאתֶם שָׁמָּה

Deut 15 7: גִּמְלוֹ לָךְ; cf. 18 14: גִּמְלוֹ לָךְ

Deut 15 10: בְּתִתֶּנָּה לּוֹ

Deut 15 21: יִהְיֶה בּוֹ

Deut 18 16: אֶרְאֶה עוֹד

Deut 19 2: תִּבְדִּיל לָךְ; ib. v. 7: תִּבְדִּיל לָךְ

Deut 19 4: יָנוּס שָׁמָּה

Deut 24 3: לִקְחָהּ לּוֹ

Judg 1 15: וְנִתְּתָה לִי גִלְתָּ מַיִם

Judg 2 14: יִבְלֶוּ עוֹד

Judg 2 21: לְהוֹרִישׁ אִישׁ

Judg 2 22: הַשְׁמָרִים הֵם; נִסּוֹת בָּם

Judg 3 1: לְנִסּוֹת בָּם

Judg 3 25: נִפְל אֶרְצָה

Judg 3 31: מֵאוֹת אִישׁ

Judg 4 22: נִפְל מֵת

Judg 15 11: מִשְׁלִים בְּנֹוֹ

Judg 15 12: תִּפְגְּעוּן בִּי

I Sam 10 5: כְּבֹאֵךְ שָׁם

I Sam 16 3: וּמִשְׁחַת לִי

I Sam 17 34: וַנִּשָּׂא שָׁה

I Sam 17 36: בִּי חֶרֶף

I Sam 22 13: בְּחֶתְךָ לוֹ

II Sam 15 19: נִכְרִי אֶתָּה

I Ki 18 7: הֲאֵתָה זֶה

§ 26. But there is no need for us to look for two consecutive words, to disprove the idea of נִסּוּג אַחֹר. How are grammarians to account for two consecutive syllables, in one and the same word, both carrying accents?

Num 20 2: וַיִּקַּח ה' לוֹ

Num 23 27: אֶקַּח חֶף

Num 24 7: מִדְּלִיז

Num 24 14: אֵינִי עֹדֶךָ

Num 31 13: וַיִּצְאוּ

Num 33 8: וַיִּלְכוּ

Deut 6 11: וּבְתִים

Deut 7 13: דִּנְגָה

Deut 8 4: שְׂמֵלְתֶךָ

Deut 8 15: הַמּוֹלִיכֶךָ

Deut 8 16: הַמַּאֲכִלֶךָ

Deut 16 1: הוֹצִיָאֶךָ

Deut 16 16: וְכוֹרֶךָ

Deut 25 19: אֵיכֶיךָ

Deut 28 1: וַנְחַנֶּךָ

Gen 28 2: פִּדְגָה; v. 7: פִּדְגָה

Num 17 23: וַיִּצָּן

Is 66 3: מִבְּרֶךְ

Deut 1 14: וַתֹּאמְרוּ

Deut 1 25: וַיֹּאמְרוּ

Deut 1 45: בְּקִלְכֶם

Deut 2 25: וַיִּרְאֶתְךָ

Deut 4 9: מִלְבָּבְךָ

Deut 6 15: וְהִשְׁמִידְךָ

Deut 7 10: לְשִׁנְאוֹ

Deut 7 17: בְּלִבְבְּךָ

Deut 9 14: אֶוֹתְךָ

Deut 9 26: וַנַּחֲלֶתְךָ

Deut 14 28: תִּבּוֹאֶתְךָ

Deut 15 7: יָדְךָ

Deut 15 14: מִצְאֶתְךָ

Deut 19 8: וַגְּלֶךָ

§ 27. We thus have cases of words with two accents. These accents cannot be taken as implying stress, as will be seen from the following instances:

Num 20 29: הַעֲדָה	Gen 37 36: וְהַמְדִּנִּים
Num 22 23: הָאָחוֹן (2°)	Deut 29 21: וְהַנְּכָרִי
Num 22 35: הָאֲנָשִׁים	Num 8 6: הַלִּוִּים
Deut 3 9: וְהָאֲמָרִי	Deut 10 2: הַדְּבָרִים
Deut 7 7: הָעַמִּים (1°)	Ex 32 16: וְהַלְּחֹת
Deut 11 9: הָאֲדָמָה	Lev 7 8: וְהַכֹּהֵן
Gen 2 19: הָאָדָם (1°)	Lev 7 19: וְהַבֶּשֶׂר (2°)
Gen 10 3: וְהַחֲמָר	
Deut 20 15: הָעָרִים	
Deut 21 16: הָאָחוּבָה	
Deut 22 6: הָאֲפֹרָחִים	
Deut 29 19: הָאֵלָה	
Deut 30 3: הָעַמִּים	
	Deut 4 49: הָעֵרְבָה
Num 22 37: הָאֲמָנִים	I Ki 1 37: מִכְסָּא
	Lev 7 37: וְלִמְלוֹאִים
Num 20 12: לְהַקְדִּישְׁנִי	Judg: 1 6: וַיִּקְצְצוּ
Gen 17 25: בְּהַמְלֹךְ	I Ki 18 26: וַיִּפְסְחוּ
Num 8 9: וְהִקְהִלָּהֶם	

In these examples, the first accent is attached to a preformative, which no reasonable grammarian can call the stressed syllable of the word. *Hence, there exists no interrelation between accent and stress.*

§ 28. Words with two accents are quite a common feature in the Hebrew Bible. The following examples are picked at

random, and arranged according to the combination of accents, which they represent:

- a) Gen 37 7: אֶלְמַתִּיכֶם
 Num 29 39: וְלַמִּנְחָתִיכֶם
 Num 31 10: בְּמוֹשְׁבֹתְכֶם
 Num 33 4: וּבְאֶלְהֵיהֶם
 Num 35 2: סְבִיבֹתֵיהֶם
 Deut 1 16: שְׁפָטִיכֶם
 Deut 2 11: וְהַמֵּאֲבִים
 Deut 3 19: בְּעָרֵיכֶם
 Deut 3 26: לְמַעַנְכֶם
 Deut 6 5: וְאָהַבְתָּ
 Deut 7 8: לְאַבְתִּיכֶם
 Deut 7 9: וַיַּד עַלְתָּ
 Deut 7 13: וְאַהַבְתָּ
 Deut 8 6: וְשִׁמְרָתָּ
 Deut 10 1: בְּרֹאשֵׁינִים
 Deut 10 10: הַרְאֵשִׁים
 Deut 11 1: וְאַהַבְתָּ
 Deut 12 3: מִצְבֹּתָם
 Deut 12 6: מַעֲשֵׂרְתֵיכֶם
 Deut 12 6: וְנִדְבַתִּיכֶם
 Deut 12 12: וּבְנִתִיכֶם
 Deut 16 7: וְאָכַלְתָּ
 Deut 16 12: וּזְכַרְתָּ
 Deut 19 17: וְהִשְׁפָּטִים
- b) Num 28 26: בְּהַקְרִיבְכֶם
 Num 31 6: פִּינָחָם
 Num 33 52: וְהוֹרְשֵׁהֶם
 Deut 1 8: לְאַבְתִּיכֶם
 Josh 2 1: וַיֵּלְכוּ
 Josh 5 11: וַיֵּאכְלוּ
 Josh 6 5: וַנִּפְלֹא
 Judg 9 6: וַיֵּאֱסָפוּ
 I Sam 4 18: אַחֲרָנִית
 I Sam 7 11: וַיֵּצְאוּ
 I Sam 8 16: שְׁפָחֹתֵיכֶם
 I Sam 19 11: אֵינִי
 II Sam 2 30: וַיִּפְקְדוּ
 I Ki 8 30: וְשִׁמְעָתָּ
- c) Num 28 20: וּמִנְחָתָם
 Num 33 52: וְאַבְדָתָם
 Deut 26 4: וְהִנִּיחוּ
 Deut 26 10: וְהִשְׁתַּחֲוִיתָ
 Deut 29 28: הַנִּסְתָּרוֹת
 Gen 35 1: בְּבִרְחָךְ
 Gen 37 24: וַיִּקְחֵהוּ
 Ex 33 8: וַיֵּצְבוּ

§ 29. In the foregoing paragraphs I believe to have finally disposed of the current theory that the accent serves to indicate the stressed syllable. The numerous cases of words with two

accents cannot be explained as representing two stressed syllables; for how, then, would we account for the fact that the identical words occur elsewhere with one accent only? We might well ask: what is the reason for this change in the pronunciation of these syllables? Why are they stressed in one passage, and not so in another? Moreover: how could we possibly explain the stressing of a preformative? Accentuation and stress were originally not connected. The only function which grammarians throughout the ages have attributed to the accents, and which remains unshaken by these researches, is that of musical notation. Cantillation takes no heed of pronunciation in normal speech; we recite Homer disregarding the way we would pronounce, connect, and separate the words in Greek prose. I have to admit (much though I deplore the fact) that I am entirely unmusical, and thus incompetent to deal with the problem of the value of the accents as notation of the melody — an unsolved mystery anyhow.

§ 30. We now take up the discussion of the third function attributed to the accents: their use for interpunctuation. The accents are divided in disjunctive and conjunctive. I fail to see what the criterion for this division is. We might consider it a mere duplication of effort to provide the Bible text with disjunctive *and* conjunctive accents; either one of them would be sufficient, since the absence of e. g. a disjunctive accent would implicitly connect the word with the following one, and thus make it superfluous to add a conjunctive accent. But it might be argued that the Eastern mind works differently, and while Western languages use only separating signs of interpunctuation, Hebrew may make use of both disconnecting and connecting accents. Even the frequency of their appearance is no valid argument; why not grant Hebrew the right to be a

language of frequent stops and disconnected words? Modern Biblical exegesis, of course, often connects words which carry disjunctive accents, and *vice versa*; but the fact that we prefer this new exegesis does not imply that the exegesis presupposed by the accentuation is wrong (cf. HG § 4). This problem can be solved by internal evidence only. a) The construct state owes its Hebrew name קְמִיכּוֹת to the fact that the nouns constituting it are closely interconnected. Consequently, it is with the مضاف of a construct state (cf. HG § 71) that we expect a conjunctive accent. b) Certain groups of words occur more than once in the Bible. We may, without projecting our mentality upon the Bible, expect to find a uniform accent regularly. Whatever type of accent they carry, disjunctive or conjunctive, it should be used with consistency. In the following paragraphs examples will be listed according to these two tests of the current theory.

§ 31. The identical group of words, once with conjunctive and once with disjunctive accents:

וּבָיִוֹם הַשְּׁמִינִי: Lev 15 29

וּבָיִוֹם הַשְּׁמִינִי: Lev 12 3

מִחוּץ לַמַּחֲנֶה: Lev 16 27

מִחוּץ לַמַּחֲנֶה: Lev 17 3

מִקְרָאֵי קֹדֶשׁ: Lev 23 37

מִקְרָאֵי קֹדֶשׁ: Lev 23 4

בְּעֶרְכָּת מוֹאֵב: Num 33 50

בְּעֶרְכָּת מוֹאֵב: Num 33 49

מִבֵּית לַפִּרְכָּח: Lev 16 12

מִבֵּית לַפִּרְכָּח: Lev 16 2

מוֹעֲדֵי יְהוָה: Lev 23 4

מוֹעֲדֵי יְהוָה: Lev 23 44

יִטְמָא עַד הָעֶרֶב: Lev 15 19

יִטְמָא עַד הָעֶרֶב: Lev 15 23

אֶת־דְּבָרָנוּ זֶה: Josh 2 20

אֶת־דְּבָרָנוּ זֶה: Josh 2 14

§32. The مضاف in a construct state with disjunctive accent.

a) טפחא:

- Lev 7 35: מאַשׁי יהוה
 Lev 7 32: מִזְבְּחֵי שְׁלָמִיכֶם
 Lev 8 22: אֵיל הַמִּלֵּאִים
 Lev 8 33: יְמֵי מִלֵּאִיכֶם
 Lev 14 57: תּוֹרַת הַצִּרְעָה
 Lev 15 26: בְּטָמְאֵת נִדְתָּהּ
 Lev 15 30: מְזֻב טִמְאַתָּהּ
 Lev 16 16: בְּתוֹךְ טִמְאַתָּם
 Lev 16 31: חֶקֶת עוֹלָם
 Lev 23 14: קֶרֶבֶן אֱלֹהֵיכֶם
 Lev 26 30: פְּגָרֵי גְלוּלֵיכֶם

b) תביר:

- Gen 37 19: בְּעַל הַחֲלָמוֹת
 Num 4 25: וּמִכְסֵּה הַתַּחֲשׁ
 Num 11 11: מִשָּׂא כָּל הָעָם הַזֶּה
 Num 14 19: לְעֶנְן הָעָם הַזֶּה
 Gen 40 20: רֹאשׁ שֶׁר הָאִפִּים
 Num 1 16: רֹאשֵׁי אֶלְפֵי יִשְׂרָאֵל

c) רביע:

- Lev 7 15: וּבֶשֶׂר זֶבַח תּוֹדֵת שְׁלָמִיו
 Num 4 41: פְּקוּדֵי מִשְׁפַּחַת בְּנֵי גֵרֶשׁן
 Num 24 16: נֹאֵם שָׁמַע אֲמַרִי אֵל

d) זקף קטן:

- Lev 16 1: מוֹת שְׁנֵי בְנֵי אֹהֶרֶן
 Num 4 25: מִסֵּךְ פֶּתַח אֹהֶל מוֹעֵד
 Num 4 45: פְּקוּדֵי מִשְׁפַּחַת בְּנֵי מֵרָרִי
 Ezek 45 19: מִזְוֵנֹת שַׁעַר הַחֹצֵר

e) זקף גדול:

- Ex 39 24: רִמּוֹנֵי תְּכֵלֶת
 Num 31 30: שְׁמֵרֵי מִשְׁמֶרֶת
 Num 31 38: חֲלָק הַיִּצְאִים בַּצָּבָא

Num 3 48: פְּדוּיֵי הָעֶדְפִים

Num 4 42: וּפְקוּדֵי מִשְׁפַּחַת בְּנֵי אֹהֶרֶן

Num 24 4: נֶאֱמַם שְׁמַע אֲמַרִי אֵל

Deut 4 17: תִּבְנֶיחַ כָּל בַּהֲמָה

§ 33. Inconspicuous little particles appear with important disjunctive accents.

וְאֵת: Ex 35 17

מִפְּנֵי: Judg 5 5

מֵאֵת: II Sam 21 12

מִבִּלְעָדִי: Josh 22 19

אֵךְ: Num 31 23

וְאֵף: Lev 26 40

וּבִין: Judg 4 17

יָעַן: Deut 1 36

אֲחֵרִי: Josh 9 16

וְנָם: II Sam 19 41

לִפְנֵי: Ex 40 6

§ 34. The טַפְחָא is a disjunctive accent of high ranking; how, then, are we to reconcile with it the fact that it occurs in the middle of a word, which also carries another accent; cf. Jer 2 31: מֵאַפְּלִיָּה; Ezek 10 13: לְאַפְּנִים; Num 15 21: לְדֶרֶתִיכֶם; Hos 11 6: מִמַּעֲצוֹתֵיהֶם? In these cases, the טַפְחָא is in the very same position as e. g. the מוֹנַח in II Sam 12 25: יִדְּיָהּ; why term מוֹנַח a conjunctive, and טַפְחָא a disjunctive accent?

§ 35. Some of the examples discussed in § 32 f. represent series of construct states. But this is no reason for separating the מְצֻפֵּי by a disjunctive accent. For there is ample evidence for the corresponding use of a series of conjunctive accents.

Num 32 29: אִם־יַעֲבֹרוּ בְּנֵי־גֵד וּבְנֵי־רְאוּבֵן

Deut 31 17: וַחֲרָה אִפִּי בּוֹ בַּיּוֹם

Josh 3 13: כָּנֹחַ כַּפּוֹת רִגְלֵי הַכַּהֲנִים

Judg 19 9: וַיֹּאמֶר לוֹ חֲתָנוּ אֲבִי הַנְּעִרָה

I Ki 6 1: וַיְהִי בִשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה

I Ki 8 1: אִזּוּ יִקְהַל שְׁלֵמָה אֶת־זִקְנֵי יִשְׂרָאֵל

Lev 8 10: וְאַתָּה כָּל-אֲשֶׁר-בּוֹ

II Sam 6 12: וְאַתָּה כָּל-אֲשֶׁר-לוֹ

II Sam 15 2: אֲשֶׁר-יְהִי-לוֹ רִיב

I Ki 8 6: אַתָּה כָּל-אֲשֶׁר-לָהּ

§ 36. On the basis of our discussion from § 30 on we arrive at the conclusion that *the accents' use for interpunctuation does not correspond to the facts. Thus, the accents have no importance whatsoever in our endeavor to interpret the Bible*; just as the hexameter is irrelevant for the understanding of the text in Homer (cf. § 29). Already in HPh §§ 40-48 I demonstrated that "the vocalization of a word is independent of the kind of an accent it carries." Here I wish to bring a few additional examples, so as to do away finally with the arbitrary terms of "pausal-forms" and "context forms", respectively:

הַבֵּיתָ : Gen 19 4

שָׁמָּה : Gen 32 29

בֵּיתָ : Gen 17 27

שָׁמָּה : Gen 32 30

עָמָּה : Gen 33 15

עָמָּה : Gen 29 25

עֵזָה : Num 21 24

לִקְרֹאתָהָ : Gen 32 7

עֵזָה : Gen 49 7

לִקְרֹאתָהָ : Ex 4 14

מִטָּה : Ex 8 12

בְּמִטָּה : Ex 8 1

תֹּאכְלוּ : Lev 7 16

וְלִעְמָה : Ex 8 5

תֹּאכְלוּ : Ex 12 15

וּבְעִמָּה : Ex 7 28

וְעִמָּה : Ex 33 16

וְעִמָּה : Ex 33 16

תִּקְרָב : Lev 18 19

תִּשְׁמְרוּ : Lev 26 3

תִּקְרָב : Lev 18 14

תִּשְׁמְרוּ : Lev 26 2

עָרְכָהָ : Lev 27 7

מִעֲרָכָהָ : Lev 27 8

§ 37. The accent is credited with yet another function: according to the Hebrew grammars, the reduction to *shewâ* of the first vowel of a *مضاف* is due to the fact that its accent either changes position or character: the "Hauptdruck" becomes "Nebendruck": "Diese Reduktion (scil. "kurze Vokale in offener Silbe vor Nebendrucksilbe wurden zu Schwa reduziert", cf. ib. under n') erfolgte auch vor dem Nebendruck auf dem *Status constructus*, welcher Nebendruck durch Schwaechung des dem isolierten Worte zukommenden Hauptdrucks entstanden ist: **dabâr* > דָּבָר "Wort"; **zaqên* > זָקֵן "Greis"" (B-L § 26 o'). But what is a "Nebendruck"? Here, Bauer-Leander get hopelessly confused: "... meist kleine Worte, die ... nur mit Nebendruck zu lesen waren, durch ein Zeichen mit dem folgenden den Hauptdruck tragenden Wort verbunden. Dies Zeichen ... fuehrt den Namen *Maqqef*" (B-L § 9 g'). This means: the *maqqef* is an indicator of a "Nebendruck"; cf. also: "... zur Andeutung eines Nebendruckes wird ... ein Zeichen gebraucht, das ... *Meteg* genannt wird" (B-L § 9 h'): another indicator of a "Nebendruck." But entirely differently later on: "Der Nebendruck des *Status constructus* wird (in tiberischer Ueberlieferung) in der Regel durch einen *konjunktiven Akzent* ausgedrueckt, seltener durch *Metheg* + *Maqqef* Die Drucklosigkeit des *Status constructus* wird, wie gewoehnlich, durch ein *Maqqef* nach dem Worte ausgedrueckt" (B-L § 64 c). According to this definition, the *maqqef* indicates entire "Drucklosigkeit" (note: "wie gewoehnlich"); but *maqqef* plus *meteg* or — more frequently — a conjunctive accent denote "Nebendruck". While we have full sympathy for the earnest endeavors of these scholars to bring system and method into the confusion of the accents, we still must warn against such arbitrary procedure. All of a sudden the conjunctive accents are reduced to indicate mere "Nebendruck"! And what about the disjunctive accents in the indential position with a *مضاف* (cf. § 32)? Do

they, too, indicate "Nebendruck"? Hence it is not the accent used that matters in our differentiation between "Hauptdruck" and "Nebendruck" (since both, conjunctive and disjunctive accents alike are used with a *مضاف*, which is not allowed but a mere "Nebendruck" by Bauer-Leander), but solely the prescience of the grammarian and his preconceived theories are of importance (cf. HPh § 6).

§ 38. But it is useless to worry about the meaning of the terms "Hauptdruck" and "Nebendruck", or over their indicators. For these terms are not based upon the observation of facts (cf. HG § 5 f.) — or should we rather say that the Bible displays the utmost indifference to the demands of these learned grammarians? To put it bluntly: the vocalization of the *مضاف* (according to the Tiberian system) is in no way dependent on the accent; disjunctive or conjunctive accents or even *makkef* exhibit no influence on the retention of the vowel or its reduction to *shewâ* (cf. HG § 78 a: two ways of forming the absolute noun).

a) הָמָן (הָרִים): Jer 3 23

הָמָן (עָרִיצִים): Is 29 5

מָקוֹם (מְנוּחָתִי): Is 66 1

מָקוֹם (אֶהְיֶה): Is 54 2

נָאֵן (שָׁבַעַת לָהֶם): Ezek 16 49

נָאֵן (!דִּים): Is 13 11

בְּקָר (רָעִי): I Ki 5 3

בְּקָר (וְבַח הַשְּׁלָמִים): Num 7 88

b) חֲקָמַת חֲקָמִי: Is 29 14

חֲקָמַת וְדַעַת: Is 33 6

וּלְשִׁמְחַת לִבִּי Jer 15 16

כְּשִׁמְחַת בִּקְצִיר Is 9 2

מִזִּזְיוֹת הַבַּיִת Ezek 45 19

מִזִּזְיוֹת רִבְעָה Ezek 41 21

c) מִדְּבַר (וְצִיָּה) Is 35 1

מִדְּבַר (שִׁמְמָה) Joel 2 3

נִנְּה (שִׁאֲנוֹ) Is 33 20

נִנְּה (תַּנִּים) Is 34 13

d) דְּבַר (יִהוּדָה) Ex 9 20

דְּבַר־יִהוּדָה Gen 15 4

שָׁלַל אֵיבִיךָ Deut 20 14

שָׁלַל־אֵיבִיכֶם Josh 22 8

שָׁכַר שָׁכִיר Deut 15 18

שָׁכַר־שָׁכִיר Mal 3 5

וּרְחַב לֵב Ps 101 5

וּרְחַב־לֵב Prov 21 4

וּנְבָה קוֹמָה Ezek 31 3

נְבַה־לֵב Prov 16 5

... בְּשָׂר בְּנִיהֶם וְאֵת בְּשָׂר בְּנֵיהֶם וְאִישׁ בְּשָׂר־רַעְדּוֹ Jer 19 9

כְּבוֹד הַלְּבָנוֹן ... כְּבוֹד־יִהוּדָה Is 35 2

§ 39. In this connection we wish to call to the attention of students of Hebrew grammar that even another grammatical law, which aims at establishing an interrelation between the stress and the change to *shewâ* of a vowel, is—at least in its

present general form — equally untenable. In HPh § 2 c I stated as basic for the Tiberian grammar that “there can be no long vowel [= open syllable] two syllables removed from the one with the stress.” In the following list of exceptions to this rule, the examples carry the accent mostly on the last syllable. And the few cases where the accent is on the *paenultima* (like: הַשְׁפִּלָּה) are in contradiction with the laws of accentuation (הַשְׁפִּלָּה is no pausal-form!), and represent an attempt to justify the preservation of the first vowel. In view of the conclusion at which we arrived in § 27 (that accent and stress are not interrelated) I would like to term the following list: cases of preservation of the first vowel.

§ 40. Cases of inflected forms with preservation of the first vowel:

תּוֹלָעִים: Ex 16 20

שׁוֹבָבִים: Jer 3 14

נוֹעָצִים: I Ki 12 6

בְּכּוֹבָעִים: Jer 46 4

וְאֶהְיֶה: II Ki 7 10

הַנוֹתָרִים: Lev 10 12

כוֹכָבִים: Gen 37 9

עוֹלָמִים: I Ki 8 13

הַנוֹעָדִים: I Ki 8 5

כְּמוֹצָאִי: Ezek 12 4

לְאַהֲלֵיוֹ: I Ki 12 16

מִתְשַׁבֵּי: I Ki 17 1

מִוְרְשֵׁיהֶם: Obad 17

בְּחֶתְמוֹ: I Ki 21 8

עוֹלָמוֹ: Eccl 12 5

גִּזְרֵלוֹת: Lev 16 8

כִּתְרָת: I Ki 7 16

שׁוֹפְרוֹת: Judg 7 16

הַנוֹתָרָת: Gen 30 36

אַצְרוֹת: Jer 51 13

פְּרָשִׁים: I Ki 10 26

לְחֶרְשִׁים: II Ki 22 6; but:

לְחֶרְשֵׁי: II Ki 12 12

סָרְבִים: Ezek 2 6

חֶרְשִׁים: I Chron 4 14

- סְרִיסִים: II Ki 20 18 בְּרִיחִים: Is 43 14
 שְׁרִיגִים: Gen 40 10 וְעִרְצִים: Ps 54 5
but: סְדִינִים: Judg 14 12 וּשְׁעִירִים: Is 13 21
 פְּקָדִים: Gen 41 34 וְהַשְׂרִידִים: Josh 10 20
 פְּרִיצִים: Ezek 7 22
 עִרְצִי: Ezek 30 11
 מוֹסְרוֹת: Jer 27 2 בְּנֶדֶה: Jer 3 8
 הֶרְבָּבִים: Jer 35 3 הָאֲשֵׁרִי: Judg 1 32
 הַשְּׁפָלָה: Ezek 21 31 בְּחֶרְבָּה: II Ki 2 8
 נִכְוָהָ: I Ki 2 46; *but:* נִכְוָהָ: Ps 5 10
 נִכְוֹנוֹ: Prov 19 29
 בְּגוֹדָה: Jer 3 7
 חֲרוּצִים: Prov 10 4

§ 41. Cases of مضاف with preservation of the first vowel (cf. HG § 77 1):

- רְעוֹת מְרָאָה: Gen 41 3; *but:* יְפוֹת מְרָאָה: ib. v. 2
 לָשׁוֹן נִכְרֶיָה: Prov 6 24 (parallel: מֵאֲשַׁת רֶעַ) *ib.*
 מִלְשׁוֹן רְמִיָּה: Ps 120 2 (parallel: מִשְׁפַּת שֶׁקֶר)
 מִצָּפוֹן חֲנָתוֹן: Josh 19 14
 הַמּוֹן הָרִים: Jer 3 23

קְרוּעַ כְּתָנָתוֹ (construct state; for if adj., it would be: קְרוּעָה):
 II Sam 15 32

- שְׁנִי — שָׁרִי; *but:* (שְׁנִים) — שָׁרִי (שָׁרִים)
 יֶפֶת — יָפָה; *but:* רִמָּת — רָמָה
 דָּגַת — דָּגָה; *but:* (פָּרַת) — פָּרָה

חָלָל רָשָׁע: Ezek 21 30 is construct state; cf. plural v. 34: חָלָלִי
 רָשָׁעִים (HG § 83)

- טָמֵא (שְׁפָתִים); *but:* מְלֵא (הַנוֹצָה): Ezek 17 3
 גִּבְהָ (קוֹמָתוֹ); *but:* גִּבְהָ (רוּחַ): Prov 16 18

§ 42. Our investigation in this chapter concerned itself with the importance of the accentuation for the interpretation of the Bible, and the result was negative: there exists no interrelation between accentuation and interpretation. Of course, the study of the rise and development of the accentuation will continue to form part of the study of the Bible. With this in mind, we wish to say that we are inclined to see in the accentuation the confluence of various and contradictory tendencies, which have hitherto either escaped detection, or have at least not been clearly recognized as contradictory.

§ 43. In § 37 we quoted several passages from Bauer-Leander's grammar to prove that these outstanding scholars did not make up their minds as to the exact definition of a *makkef*: is it "Hauptdruck," "Nebendruck," or "Drucklosigkeit?" But one thing is beyond question: the *makkef* is an accent. Consequently, if we find a word with *makkef* carrying also an accent, or — as we would rather put it — carrying another accent, we will call this a doublet, reflecting not only two different accentuators, but also two different systems of accentuation:

Gen 7 8: וּמִן־הַבְּהֵמָה

Deut 17 8: אֶל־הַמָּקוֹם

Gen 17 17: וְאִם־שָׂרָה

Deut 32 46: לְכָל־הָרְבָרִים

Num 10 14: וְעַל־צִבְאוֹ

I Sam 7 14: וְאֶת־גִּבּוֹלֵן

Deut 15 10: בְּכָל־מַעֲשֶׂךָ

The words involved here are monosyllables, and thus cannot have two accents. The two accent signs are doublets. I shall similarly explain as doublets cases like the following:

Gen 41 12: וְנִסְפָּר־לוֹ

Judg 7 20: וּבִדְרֵי־מִינִים

Gen 18 18: וְנִבְרָךְ־בוֹ

I Sam 8 3: וַיִּקְחוּ־שָׁחַד

Josh 2 23: וְנִסְפָּר־לוֹ

I Sam 19 18: וַיִּנָּדֶר־לוֹ

Num 9 17: וְאַחֲרֵי־כֵן

§ 44. As an outright combination of contradictory accents we consider cases, where a conjunctive accent is followed by פסיק. The term לגרמיה, which the ancient grammarians invented for this hybrid, confuses the issue; for we have here before us not *one* accent לגרמיה, but *two* distinct and utterly different accents, one of which the grammarians term conjunctive, while the other indicates by its very shape that it is disjunctive. In connection with מונח, the פסיק occurs very frequently; I, therefore, list only instances where other accents are involved:

a) מירכא:

Num 11 25: | יהוה; id. Judg 2 18; 20 35

Num 6 20: | הכהן

II Sam 24 16: | המלאך

I Ki 2 30: | נאמר

b) דרגא:

I Sam 20 21: | קחני

I Sam 25 14: | מלאכים; id. II Sam 3 12

II Sam 7 24: | ישראל

Is 5 19: | מהר

c) שופר מהפך:

I Sam 19 9: | יהוה

I Sam 20 12: | בעת

I Sam 24 11: | היום

II Sam 2 1: | ביהוה

II Sam 10 14: | עמון

II Sam 14 26: | ימים

II Sam 24 3: | ההם

I Ki 11 36: | הימים

I Ki 7 24: | לשפתו

I K, 7 29: | אֲרִיזֹת |

Deut 4 32: | אֱלֹהִים |

I Sam 18 10: | רָעָה |

d) אֹלָא:

Judg 20 25: | בְּנִימָן |

I Sam 18 10: | אֱלֹהִים |

I Sam 24 11: | יְהוָה |

I K, 12 32: | יוֹם |

I K, 13 11: | הָאֱלֹהִים |

e) תְּלִישָׁא:

I Sam 12 3: | שׁוֹרִי |

I K, 21 2: | לְאֹמֶר |

f) different accents in one and the same verse:

II Ki 7 1: | מַחֲרָה | אָמַר יְהוָה | כָּעֵת |

II Ki 10 6: | שְׁנִית . . . וּלְקַלִּי | אַתָּם |

II Ki 18 14: | אֲשׁוּרִי | לְכִישָׁה | לְאֹמֶר |

II K, 19 4: | אַתָּה | כָּל . . . אֲשׁוּרִי |

II K, 25 4: | הַמִּלְחָמָה | הַלֵּילָה דֶּרֶךְ שְׁעָרֶיךָ |

Is 24 3: | הַבּוֹקֶה | תְּבוֹקַת הָאָרֶץ וְהַבּוֹזֵה |

V. THE COMPOSITE CHARACTER OF THE BIBLE

§ 45. Biblical criticism hitherto has been engaged in discovering the sources of the various parts of the Bible and in fixing the chronology of these sources by pointing to the stage in the gradual development of religious ideas and institutions which they exhibit. The dependence of the assumedly younger source upon its older forerunner could thus be demonstrated by listing identical or similar sounding phrases of the older source which

found their way into that of younger date. This approach is theological; I, on the other hand, am concerned solely with the philological aspect of the problems which the Bible offers, and therefore I start from an entirely new angle of observation. I leave the Pentateuch out, at least for the time being, since it has become the bulwark of the theologians, and center my investigations on the historical books of the Bible.

§ 46. If we find in the prophetic or poetic sections of the Bible repetitions of verses and even groups of verses (as e. g. Jer 30 10, 11 repeated in 46 27, 28; 30 23, 24 given in 23 19, 20 or II Sam 22 = Ps 18; I Chron 16 8-22 = Ps 105 1-15), it is very hard — nay, even impossible — to assert with certitude just which passage is the genuine one, and which the repetition. How can we even be sure that our terming one occurrence as a “repetition” is correct? It is quite possible that both passages are genuine, and what we call “repetition” is only due to an oversight of the final redactor, who neglected to omit one passage; and, who can tell, maybe he was right in doing so! After all, these verses retain their poetic charm in both passages; repetition did them no harm.

§ 47. But this problem of repetitions at once assumes an altogether new aspect when we project it on the narratives in the historical books of the Bible. For events happened but once, and consequently if they are told more than once, they represent a clear case of repetition. There are many aspects to this problem: it can be treated from the viewpoint of the Bible forming a single entity, as accordingly I noted in § 46 that II Sam 22 is repeated in Ps 18, and I Chron 16 8-22 in Ps 105 1-15; but it can also be treated from another point of view, regarding each historical book as an entity in itself. I shall proceed according to both these aspects; the results of the broader first one will reflect on the redaction of the Bible, while those of the second will shed light on the composition of the single Biblical books.

§ 48. The history of the kingdom of Judah (or of the house of David) is narrated twice in the Bible: it is told in the Former Prophets and retold in Chronicles. In mentioning the Former Prophets first and Chronicles in second place, we merely follow the arrangement of the Bible. Approximately 470 verses occur in more or less identical form (on the differences cf. HPT) in these two sources; they cannot be regarded as genuine in the Former Prophets and as later repetition in Chronicles, as Biblical scholarship maintains, but are of equal value and rank. But before we take up the discussion of this problem, it is necessary first to give a list of these parallel passages (with supplements in Isaia, cf. PRM, p. 308 f).

§ 49. The narratives in the Former Prophets and the corresponding parallels in the Chronicles.

I Sam 31 1-13	I Chron 10 1-12
II Sam 5 1-3	11 1-3
5 6-10	11 4-9
5 5	3 4b (more or less)
5 11-25	14 1-16
6 2-11	13 6-14
6 13-16	15 26-29 (more or less)
6 17-19	16 1-3
7 1-29	17 1-27
8 1-18	18 1-17
10 1-19	19 1-19
11 1	20 1 (more or less)
12 30-31	20 2-3
21 18-22	20 4-8
23 8-39	11 10-41
24 1-4, 9	21 1-5 (more or less)
24 10-25	21 8-26

I Ki 3 4-13

- 5 1a
- 7 23-26
- 7 40-50
- 7 51-8 11
- 8 12-52
- 8 62-63
- 8 64-66
- 9 1-9
- 9 10
- 9 17-24
- 9 25-28

- 10 1-25
- 10 26-29
- 10 27, 28a
- 11 41-43
- 12 1-19
- 12 21-24
- 14 21b, 22a
- 14 25-28
- 14 31
- 15 1-27b
- 15 7a, 8
- 15 11
- 15 13-15
- 15 17-22
- 15 23-24

- 22 2, 4-35
- 22 41a, 42-44a
- 22 51

II Chron 1 3, 7-12 (more or less)

- 9 26
- 4 2-5
- 4 11-22
- 5 1-14
- 6 1-40
- 7 4-5
- 7 7-10
- 7 11-22 (more or less)
- 8 1
- 8 5-12
- 8 13, 17, 18 (more or less)
- 9 1-24
- 1 14-17
- 9 27, 28
- 9 29-31 (more or less)
- 10 1-19
- 11 1-4
- 12 13b, 14a
- 12 2, 9-11
- 12 16
- 13 1-2
- 13 22-23
- 14 1
- 15 16-18
- 16 1-6
- 16 11, 12a, 13a, 14a;
- 17 1a (more or less)
- 18 2a, 3-34
- 20 31-33a
- 21 1

II Ki 8 17-22

8 26-29

11 1-3

11 4-12

11 13-20

12 1-3

14 2-3

14 5-6

14 8-14

14 17-20

14 21-22

15 2-3

15 5-7

15 33-34

15 36

15 38

16 19-20

18 2-3

18 13

18 17-37

19 1-37

20 1-6, 9, 11b-12

20 12-19

21 1-9

21 18

21 19a, 20, 23-24

22 1-2

22 3-20

23 1-3

23 22-23

21 5-10b

22 2, 3a, 4a, 5-6

22 10-12

23 1-11 (more or
less)

23 12-21

24 1-2

25 1-2

25 3-4

25 17-24

25 25-28

26 1-2

26 3-4

26 21-23

27 1-2a

27 7 (more or less)

27 9

28 26-27 (more or less)

29 1-2

Is 36 1

36 2-22

37 1-38

38 1-8

39 1-8

II Chron 33 1-9

33 20

33 21-22a, 24-25

34 1-2

34 8-28 (more or
less)

34 19-32a

35 18-19 (more or
less)

23 30b-31, 33-34	36 1-4 (more or less)
23 36-37	36 5
24 1a	36 6a
24 8-9	36 9
24 18-19	36 11-12a

§ 50. The narratives referring to the kingdom of Judah, which are not common to both Former Prophets *and* Chronicles, are indicative for the character of the book in which they occur. Thus, and only thus can the nature of each respective historical book be defined as an entity. For those other passages, which the Former Prophets share with Chronicles, go back to what we term *Annals* (PRM, p. 303) and are used by the final redactors of these books merely as the historic background for their ideological amplifications. Though the books of Chronicles limit themselves to the history of the kingdom of Judah, while the Former Prophets deal with both Judah and Israel, I hope to be right in assuming that the original *Annals*, wherefrom both of them got their historic information, were one and the same group of documents. The compiler of the books of the Former Prophets made exhaustive use of them, while in the Chronicles only those parts are utilized which refer to the Southern Kingdom. As proof for this contention I shall demonstrate that certain passages in the Chronicles are understood only in the light of contemporary history of Israel as contained in the *Annals* of the Former Prophets.

I Chron 11 3: כְּדָבָר יְהוָה בִּיד שְׁמוּאֵל; refers to the narrative
I Sam 16 13 f.

II Chron 10 15: לִמְעַן הָקִים יְהוָה אֶת דְּבָרוֹ אֲשֶׁר דִּבֶּר בְּיַד אֶחָיָהוּ;
הַשְּׁלוֹנִי; cf. I Ki 11 29 f.

II Chron 13 1: בְּשָׁנָה שְׁמוֹנֶה עָשָׂרָה לְמֶלֶךְ יִרְבֶּעַם; cf. I Ki 15 1

II Chron 21 6: וַיֵּלֶךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל בְּאֶשֶׁר עָשׂוּ בֵּית אֲחָאָב;
cf. II Ki 8 18

II Chron 22 3: וְגַם הוּא הָלַךְ בְּדֶרֶכֵי בֵּית אֲחָאָב; cf. II Ki 8 27

II Chron 25 25: וַיְחִי אֲמֻצָּהוּ בֶן יוֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יוֹאָשׁ;
כֵּן הוֹאָחֻז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂרָה שָׁנָה; cf.
II Ki 14 17.

All these references to contemporary events in Israel are otherwise unintelligible, since Chronicles pays no attention to the happenings in Israel.

§ 51. In § 48 we stated that we consider the *Annals* in both sources (Former Prophets and Chronicles) as of equal value with regard to their credence and genuineness. Two examples will suffice to prove our point. We read in II Sam 7 6: "for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" וַאֲהִיָּה מְתַהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן. In explaining the Lord's objections to the erection of a temple by David, the verse relates that the Lord has led the life of a nomad (if we may say so), without a permanent dwelling-place, always וַאֲהִיָּה מְתַהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן. This cannot be rendered: "but I have walked in a tent and in a tabernacle", because it does not express the contrast to "I have not dwelt in a (scil. permanent) house." We must be aware of the fact that the contrast to which Nathan points in the name of the Lord, is contained in the בְּבֵית as against וּבְמִשְׁכָּן בְּאֹהֶל; in a בֵּית, a permanent house, you can "dwell"; but in a movable אֹהֶל (tent) or מִשְׁכָּן (tabernacle) you must needs lead the life of a nomad. This is expressed in the parallel passage I Chron 17 5: וַאֲהִיָּה מֵאֹהֶל אֶל אֹהֶל וּמִמִּשְׁכָּן; "but have [gone] from tent to tent, and from one tabernacle [to another]." Thus, the contrast is clear and the picture complete. Another instance is I Ki 8 16 as compared with its parallel

passage II Chron 6 5, 6. We print here the text in full according to Chronicles, and indicate by brackets what is omitted in Kings, due to a homoioteleuton: **לֹא בַחֲרָתִי בְעִיר מְכָל שְׂבָטֵי יִשְׂרָאֵל** [וְלֹא בַחֲרָתִי בְאִישׁ לְהִיּוֹת נָגִיד עַל עַמִּי לְבָנוֹת בֵּית לַהֲיֹת שְׁמִי שָׁם] וְאַבְחַר בְּדָוִד לְהִיּוֹת עַל יִשְׂרָאֵל: וְאַבְחַר בִּירוּשָׁלַם לְהִיּוֹת שְׁמִי שָׁם] וְאַבְחַר בְּדָוִד לְהִיּוֹת עַל יִשְׂרָאֵל. According to Kings, there is no logical connection in the statement. Thus, Chronicles presents us with a more genuine recension of these verses than Samuel or Kings do.

§ 52. By the inclusion of the *Annals* in their two recensions (cf. PRM, p. 303), the Bible has proved itself to be of a composite character. The characteristics of these recensions (cf. HPT) lost their dialectical colouring and were later on fused together. The result of this development is that the language of our Bible exhibits evidence of two different tendencies in its vocabulary and in its grammar. The history of Hebrew grammar is a history of continued failures (cf. HPh § 3) primarily because the grammarians erred in treating Hebrew as *one* language and brought Hebrew phonology and morphology back to *one* common denominator, regarding the obvious deviations as mere exceptions, instead of seeing in them examples for the other tendency, which runs parallel to the first one; cf. § 67 f.

§ 53. We shall now take up the discussion of repetitions to be found within the framework of each historical book separately (cf. § 47) and shall divide them into two groups: a) passages which occur twice, and fit well into their context in either place; b) passages which are recorded at their proper place, and re-appear again elsewhere, where they are quite obviously out of place. My conclusions will prove of importance in the interpretation of similar phenomena in the Bible.

§ 54. Events told twice in the same historical books, and both times fitting into their context.

Josh 8 9

Josh 8 13

וילך יהושע בלילה ההוא בתוך וילן יהושע בלילה ההוא בתוך
העמק העמק

On the variant וילך—וילן (ך—ן), cf. HPT § 32 11, and note 41 there. The variant העמק—העם presupposes a spelling העמ; cf. HPT § 37 α, and PRM pp. 331 seq.

Josh 13 14

Josh 13 33

ולשבט הלוי לא נתן משה נחלה וולשבט הלוי לא נתן משה נחלה
יהוה אלתי ישראל הוא יהוה אלתי ישראל הוא
נחלתם כאשר דבר להם נחלתו כאשר דבר לו

On the addition משה, cf. HPT § 122 a; on רק, cf. HPT § 124 b. The difference in the number: נחלתם ... להם and נחלתו ... לו finds its parallel in HPT § 92 α.

Josh 10 14b, 15

Josh 10 42b, 43

...:14 כי יהוה נלחם לישראל: ...:42 כי יהוה אלתי ישראל
נלחם לישראל: נלחם לישראל:
...:15 וישב יהושע וכל ישראל עמו ...:43 וישב יהושע וכל ישראל עמו
אל המחנה הגלגלה: אל המחנה הגלגלה:

I Sam 14 1

I Sam 14 6

ויאמר יונתן בן שאול אל הנער ויאמר יהונתן אל הנער
נשא כליו לכה ונעברה נשא כליו לכה ונעברה
אל מצב פלשתים אל מצב הערלים

On יהונתן — יונתן, cf. HPT § 131 b; cf. also II Sam 13 3: יהונדב with v. 5: יהונדב.

On the addition בן שאול, cf. HPT § 122 b.

I Sam 23 19; 24 2

:19 ויעלו זפים אל שאול

הגבעתה

לאמר הלוא דוד מסתתר עמנו

במצדות בחרשה

בגבעת החכילה

אשר מימין הישמון:

:2 ויקח שאול

שלשת אלפים איש בחור מכל

ישראל

וילך לבקש את דוד ואנשיו

I Sam 26 1, 2

:1 ויבאו הזפים אל שאול

הגבעתה

לאמר הלא דוד מסתתר

בגבעת החכילה

על פני הישימן:

:2 ויקם שאול וירד אל מדבר

זיף ואתו

שלשת אלפים איש בחורי

ישראל

לבקש את דוד

I Chron 3 5-8

:5 ואלה נולדו :4 ואלה שמות הילודים אשר היו

לו בירושלם

לוי בירושלם

שמעא ושובב נתן ושלמה . . .

שמוע ושובב נתן ושלמה:

:6 ויבחר ואלישמע ואליפלט: :5 ויבחר ואלישוע ואלפלט:

:7 ונגה ונפג ויפיע: :6 ונגה ונפג ויפיע:

:8 ואלישמע ובעלדע ואליפלט: :7 ואלישמע ובעלדע ואליפלט:

I Chron 5 27, 28

:27 בני לוי גרשון קהת ומררי:

:28 ובני קהת עמרם יצהר

וחברון ועזיאל:

I Chron 6 1, 3

:1 בני לוי גרשם קהת ומררי:

:3 ובני קהת עמרם ויצהר

וחברון ועזיאל:

I Chron 8 28-38

28: אלה ראשי אבות
לתלדותם ראשים
אלה ישבו בירושלם:
29: ובגבעון ישבו אבי גבעון
ושם אשתו מעכה:
30: ובנו הבכור עבדון
וצור וקיש ובעל ונדב:
31: וגדור ואחיו וזכר:
32: ומקלות הוליד את שמאה
ואף המה נגד אחיהם ישבו
בירושלם עם אחיהם:
33: ונר הוליד את קיש וקיש הוליד
את שאול
ושאול הוליד את יהונתן ואת
מלכישוע
ואת אבינדב ואת אשבעל:
34: ובן יהונתן מריב בעל
ומריב בעל הוליד את מיכה:
35: ובני מיכה פיתון ומלך ותארע
ואחו:
36: ואחו הוליד את יהועדה
ויהועדה הוליד את עלמת
ואת עזמות ואת זמרי
וזמרי הוליד את מוצא:
37: ומוצא הוליד את בנעא
רפה בנו אלעשה בנו אצל
בנו:

I Chron 9 34-44

34: אלה ראשי האבות ללויים
לתלדותם ראשים
אלה ישבו בירושלם:
35: ובגבעון ישבו אבי גבעון יעואל
ושם אשתו מעכה:
36: ובנו הבכור עבדון
וצור וקיש ובעל ונר ונדב:
37: וגדור ואחיו וזכריה ומקלות:
38: ומקלות הוליד את שמאם
ואף הם נגד אחיהם ישבו
בירושלם עם אחיהם:
39: ונר הוליד את קיש וקיש הוליד
את שאול
ושאול הוליד את יהונתן ואת
מלכישוע
ואת אבינדב ואת אשבעל:
40: ובן יהונתן מריב בעל
ומרי בעל הוליד את מיכה:
41: ובני מיכה פיתון ומלך ותחרע:
42: ואחו הוליד את יערה
ויערה הוליד את עלמת
ואת עזמות ואת זמרי
וזמרי הוליד את מוצא:
43: ומוצא הוליד את בנעא
ורפיה בנו אלעשה בנו אצל
בנו:

38: ולאצל ששה בנים ואלה

שמותם

עזריקם בכרו וישמעאל

ושעריה ועבדיה וחנון

כל אלה בני אצל:

44: ולאצל ששה בנים ואלה

שמותם

עזריקם בכרו וישמעאל

ושעריה ועבדיה וחנון

אלה בני אצל:

II Chron 1 14-16a

14: . . . ויהי לו אלף וארבע מאות

רכב

ושנים עשר אלף פרשים

ויניחם בערי הרכב

ועם המלך בירושלם:

15: ויתן המלך את הכסף

ואת הזהב בירושלם כאבנים

ואת הארזים נתן כשקמים

אשר בשפלה לרב:

16: ומוצא הסוסים אשר

לשלמה ממצרים

II Chron 9 25, 27-28

25: ויהי לשלמה ארבעת אלפים

אריות סוסים ומרכבות

ושנים עשר אלף פרשים

ויניחם בערי הרכב

ועם המלך בירושלם:

27: ויתן המלך את הכסף

בירושלם כאבנים

ואת הארזים נתן כשקמים

אשר בשפלה לרב:

28: ומוציאים סוסים

ממצרים לשלמה

II Chron 21 5

בן שלשים ושתים שנה יהורם

במלכו

ושמונה שנים מלך בירושלם

II Chron 21 20a

בן שלשים ושתים היה

במלכו

ושמונה שנים מלך בירושלם

II Chron 27 1

בן עשרים וחמש שנה יותם במלכו

ושש עשרה שנה מלך בירושלם

II Chron 27 8

בן עשרים וחמש שנה היה במלכו

ושש עשרה שנה מלך בירושלם

§ 55. Events narrated at their proper place, and repeated out of place in the same historical book:

II Sam 8 6

וישם דוד נציבים בארם דמשק
ותהי ארם לדוד לעבדים נושאי
מנחה
וישע יהוה את דוד בכל אשר
הלך:

II Sam 8 14

וישם באדום נצבים בכל אדום
שם נצבים
ויהי כל אדום עבדים לדוד
וישע יהוה את דוד בכל אשר
הלך:

I Ki 14 21

... ושם אמו נעמה העמנית:

I Ki 14 31

... ושם אמו נעמה העמנית . . .

I Ki 14 30

ומלחמה היתה בין רחבעם
ובין ירבעם כל הימים:

I Ki 15 6

ומלחמה היתה בין רחבעם
ובין ירבעם כל ימי חייו:

I Ki 15 16

ומלחמה היתה בין אסא
ובין בעשא מלך ישראל
כל ימיהם:

I Ki 15 32

ומלחמה היתה בין אסא
ובין בעשא מלך ישראל
כל ימיהם:

From v. 27 on, the history of **בַּעֲשָׂא** is taken up. Hence, this reference in v. 32, if genuine, would have been phrased thus:
בין בעשא ובין אסא מֶלֶךְ יְהוּדָה.

II Ki 8 25

בשנת שנים עשרה שנה
 ליורם בן אחאב מלך ישראל
 מלך אחזיהו בן יהורם מלך
 יהודה:

II Ki 9 29

ובשנת אחת עשרה שנה
 ליורם בן אחאב
 מלך אחזיהו על יהודה:

II Ki 8 29

וישב יורם המלך להתרפא
 ביזרעאל
 מן המכים אשר יכהו ארמים
 ברמה
 בהלחמו את חזהאל
 מלך ארם
 ואחזיהו בן יהורם מלך יהודה
 ירד לראות את יורם . . .

II Ki 9 15a, 16b

¹⁵: וישב יהורם המלך להתרפא
 ביזרעאל
 מן המכים אשר יכהו ארמים
 בהלחמו את חזהאל
 מלך ארם . . .
¹⁶: . . . ואחזיהו מלך יהודה
 ירד לראות את יורם:

II Ki 13 12-13

¹²: ויתר דברי יואש וכל
 אשר עשה
 וגבורתו אשר נלחם עם
 אמציה מלך יהודה
 הלא הם כתובים על ספר
 דברי הימים למלכי ישראל:
¹³: וישכב יואש עם אבתיו וירבעם
 ישב על כסאו
 ויקבר יואש בשמרון עם מלכי
 ישראל:

II Ki 14 15-16

¹⁵: ויתר דברי יהואש
 אשר עשה
 וגבורתו ואשר נלחם עם
 אמציהו מלך יהודה
 הלא הם כתובים על ספר
 דברי הימים למלכי ישראל:
¹⁶: וישכב יהואש עם אבתיו
 ויקבר בשמרון עם מלכי
 ישראל
 וימלך ירבעם בנו תחתיו:

Chapter 14 deals with the reign of Amaziah, and not with that of Jehoash. Furthermore: 14 8-14 give a detailed report of the battle between these two kings, so that the brief reference in v. 15: *ואשר נלחם עם אמציהו מלך יהודה* is quite obviously out of place.

II Ki 17 5-6

II Ki 18 9-11

5: ויעל מלך אשור בכל הארץ	9: ... עלה שלמנאסר מלך אשור
ויעל שמרון	על שמרון
ויצר עליה	וילכדה מקצה
שלוש שנים:	שלוש שנים
6: בשנת התשיעית להושע	בשנת ... תשע להושע מלך
	ישראל
לכד מלך אשור את שמרון	נלכדה שמרון:
ויגל את ישראל	11: ויגל מלך אשור את ישראל
אשורה	אשורה
וישב אותם בחלח ובחבור	וינחם בחלח ובחבור
נהר גוזן וערי מדי:	נהר גוזן וערי מדי:

On the addition שלמנאסר, cf. HPT § 122 a; on לכד—נלכדה, cf. HPT § 61 a β; on the addition מלך אשור (v. 11), cf. HPT § 122 a.

§ 56. The instances which are listed in the two preceding paragraphs, lead to the assumption that the historiographers who composed the basic parts of the historical books in our Bible had at their disposal sources of a fragmentary nature, each probably consisting of single historic records without connection with the rest of the sources. There may have existed an oral tradition with regard to the arrangement of these *Annals* or the chronology of the events they recorded. But the very fact that some of these events are now related out of their proper place (cf. § 55), is proof enough that such a tradition worked

merely as a corrective, and could not claim absolute mastery. Theoretically, we will have to admit that the possibility of misplacing an item of the narration is not to be excluded. For how are we to explain the origin of repetitions? Surely by way of assuming that a certain part of the *Annals* got into the hands of two recorders, each responsible for their respective records, listing a number of events in succession (corresponding to a few verses, in our way of thinking). When these two separate records were later combined, and formed a larger unit (comparable to our chapter), this larger unit thus contained a repetition. In other words: the damage was done, but nobody was to blame for it.

§ 57. But is such an explanation as we offered here plausible? Do the sources of the historical books in our Bible go back to *Annals*, which first contained separate entries about unrelated facts, that in the course of time were gradually enlarged until they developed into the *Annals*, which are the backbone of the historical books? I hope that the following discussion will make this assumption quite plausible. I shall demonstrate that the *Annals* offer conflicting items in rather close proximity. The reader must not be misled by the actual distance (measured in verses) in our present-day Bible, between the various events, which we are going to quote; for only the *Annals'* verses count; the additions of the editors are of no consequence to us here.

§ 58: Was there an *interregnum* during the civil war in Israel?

I Ki 15 9: מלך אֶסָא מלך יהודה . . .

I Ki 15 10: . . . וְאַרְבָּעִים וְאַחַת שָׁנָה מלך בירושלם . . .

I Ki 16 15: בְּשָׁנַת עֶשְׂרִים וְשֶׁבַע שָׁנָה לְאַסָּא מלך יהודה מלך . . .
וְמָרִי שֶׁבַעַת יָמִים . . .

I Ki 16 21: אִזּוֹ יִחְלַק הָעָם יִשְׂרָאֵל לְחֻצֵי חֻצֵי הָעָם הִיא אַחֲרֵי
תִּבְנִי בֶן גִּינָת לְהַמְלִיכּוֹ וְהַחֲצִי אַחֲרֵי עֶמְרִי

I Ki 16 22: ויחזק העם אשר אחרי עמרי . . . וימלך עמרי

I Ki 16 23: בשנת שלשים ואחת שנה לאסא מלך יהודה מלך
עמרי על ישראל שנים עשרה שנה . . .

I Ki 16 28: וישכב עמרי עם אבתיו . . . וימלך אחאב בנו תחתיו

I Ki 16 29: ואחאב בן עמרי מלך על ישראל בשנת שלשים ושמונה
שנה לאסא מלך יהודה . . .

According to 16 23, the civil war between Omri and Tibni must have resulted in an *interregnum* of four years; for Zimri died in the 27th year of Asa (16 15), and Omri did not ascend the throne till the 31st year of Asa (16 23). Now Omri reigned twelve years, until the 38th year of Asa (16 29); hence he must have ascended the throne twelve years before, namely in the 27th year of Asa (cf. 16 15), with no *interregnum* between Zimri and himself. Thus, the narratives in 16 23 and 16 29 exclude one another.

§ 59. The reign of Ahaziah the son of Ahab.

I Ki 16 29: וימלך אחאב בן עמרי על ישראל בשמרון עשרים
ושנים שנה

I Ki 22 41: ויהושפט בן אסא מלך על יהודה בשנת ארבע לאחאב
מלך ישראל

I Ki 22 42: יהושפט . . . ועשרים וחמש שנה מלך בירושלם . . .

I Ki 22 52: אחזיהו בן אחאב מלך על ישראל בשמרון בשנת שבע
עשרה ליהושפט מלך יהודה וימלך על
ישראל שנתים

II Ki 1 17: וימת (אחזיה) . . . וימלך יהורם תחתיו בשנת שנים
ליהורם בן יהושפט כי לא היה לו בן

II Ki 3 1: ויהורם בן אחאב מלך על ישראל בשמרון בשנת שמונה
עשרה ליהושפט מלך יהודה וימלך שנים
עשרה שנה

II Ki 8 16: ובשנת חמש ליורם בן אחאב מלך ישראל . . . מלך
יהורם בן יהושפט מלך יהודה

According to I Ki 22 52, at the death of Ahaziah of Israel his contemporary Jehoshaphat of Judah had reigned $17+2=19$ years out of the 25 years of his reign (22 42); he thus had about 6 years still left to him. Now, Ahaziah was succeeded by his brother Jehoram, who became king in the 18th year of Jehoshaphat (II Ki 3 1); consequently, the recorder in II Ki 3 1 did not know of Ahaziah's reign of two years, as narrated in I Ki 22 52; for else he would have fixed the ascension of Jehoram on the 20th year of Jehoshaphat. Furthermore, Jehoshaphat outlived Ahab by 18 years (I Ki 22 41, 42); in this period, Jehoram reigned in Israel for twelve years, so that Jehoshaphat outlived him also by about 6 years. How, then, are we to reconcile this with II Ki 8 16? Even if we consider the two years of Ahaziah, there still remain $(6-2=) 4+5=9$ years unaccounted for. Thus, these records contradict one another.

§ 60. Have we a complete list of the kings of Judah and Israel?

II Ki 14 1: מלך אֲמַצְיָהוּ בֶן יוֹאֵשׁ מֶלֶךְ יְהוּדָה . . .

II Ki 14 2: . . . וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַם . . .

II Ki 14 16: וַיִּשְׁכַּב יְהוֹאָשׁ עִם אֲבֹתָיו וַיִּקְבְּר בְּשִׁמְרוֹן עִם מַלְכֵי שְׂרָאֵל וַיִּמְלֹךְ יִרְבֵּעַם בְּנוֹ תַחְתָּיו

II Ki 14 17: וַיְחִי אֲמַצְיָהוּ בֶן יוֹאֵשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יְהוֹאָשׁ בֶּן יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂרָה שָׁנָה

II Ki 14 21: וַיִּקְחוּ כָל עַם יְהוּדָה אֶת עֲזַרְיָה . . . וַיִּמְלְכוּ אוֹתוֹ תַחַת אֲבִיו אֲמַצְיָהוּ

II Ki 14 23: בְּשָׁנַת חֲמֵשׁ עָשָׂרָה שָׁנָה לְאַמְצִיָּהוּ בֶן יוֹאֵשׁ מֶלֶךְ יְהוּדָה מֶלֶךְ יִרְבֵּעַם בֶּן יוֹאֵשׁ מֶלֶךְ יִשְׂרָאֵל בְּשִׁמְרוֹן אֶרְבָּעִים וְאַחַת שָׁנָה

II Ki 15 1: בְּשָׁנַת עֶשְׂרִים וְשֶׁבַע שָׁנָה לִירְבֵּעַם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ עֲזַרְיָה בֶן אֲמַצְיָה מֶלֶךְ יְהוּדָה

II Ki 15 2: וַחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מֶלֶךְ בִּירוּשָׁלַם . . .

II Ki 15 8: בְּשָׁנַת שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה לַעֲזַרְיָהוּ מֶלֶךְ יְהוּדָה מֶלֶךְ יִשְׂרָאֵל בֶּן יִרְבֵּעַם עַל יִשְׂרָאֵל בְּשִׁמְרוֹן . . .

According to 14 17 and 14 23, Amaziah reigned for only 15 years synchronistically with Jeroboam (cf. 14 2). But the next king of Judah to be mentioned is Azariah, who became king in the 27th year of Jeroboam (15 1); hence for twelve years (from the 15th to the 27th year) of Jeroboam's rule there is no account of a contemporary king of Judah. And still another difficulty confronts us. According to 14 23, Jeroboam reigned 41 years, of which 27 were gone, when Azariah became king (15 1); he thus was the contemporary of Azariah for his remaining 14 years. But the next king of Israel to be mentioned was enthroned in the 38th year of Azariah (15 8); who, then, was king in Israel in the 24 years between the 14th and the 38th year of Azariah?

§ 61. In order to preclude any possible misunderstanding we wish to emphasize that our discussion in the preceding paragraphs concerns itself exclusively with internal problems of the composition of the Hebrew Bible, and not with the problem of Biblical chronology, the aim of which it is to verify and adjust the discordant indications of the Bible: I have assigned them to different sources without interfering with their data.

§ 62. And now we venture another step ahead in our argument. Since we have proved that events could have been recorded out of their proper place (in addition to being reported at the place where they belong), might it not be likely that in certain Biblical narratives the record was preserved in the wrong place only? Instead of "events narrated at their proper place, and repeated out of place in the same historical book" (cf. § 55), we would thus simply have events narrated out of place, the record in its proper place being missing. Let us illustrate this

eventuality. In Josh 10 1 we read: וַיְהִי כַשְׁמֶע אֲדָנִי צָדָק מֶלֶךְ יְרוּשָׁלַם כִּי לָכַד יְהוֹשֻעַ אֶת הָעִי וַיַּחְרִימָהּ – בְּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ בֶּן עָשָׂה לָעִי וּלְמַלְכָּהּ – וְכִי הִשְׁלִימוּ יֹשְׁבֵי גִבְעוֹן אֶת יִשְׂרָאֵל וַיְהִי בִקְרָבָם: The words which are between the two hyphens, are obviously out of place here; by eliminating them we get (השלימו) וְעָשִׂיתָ: (לָכַד...), cf. HPT § 118. Note Josh 8 2a: וְעָשִׂיתָ: לָעִי וּלְמַלְכָּהּ בְּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמַלְכָּהּ, and the following (2b): רַק שָׁלָלָהּ וּבְהִמָּתָה תָּבֹזוּ לָכֶם. Hence the words between the hyphens in 10 1 belong after 8 26 and before v. 27.

8 26: וַיְהוֹשֻעַ לֹא הִשִּׁיב יָדוֹ אֲשֶׁר נָטָה בִּכְדוֹן עַד אֲשֶׁר הִחְרִים אֶת כָּל יֹשְׁבֵי הָעִי: 10 1b: בְּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ בֶּן עָשָׂה לָעִי וּלְמַלְכָּהּ: 8 27: רַק הַבְּהֵמָה וְשָׁלָל הָעִיר הָיָא בְּזֹזוֹ לָהֶם יִשְׂרָאֵל...

§ 63. In the following cases, too, I find instances of misplacement, and interpret them in a similar manner.

Judg 1 16; 4 11ff.

1 19: וּבְנֵי קִינִי חָתָן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים אֶת בְּנֵי יְהוּדָה מְדַבֵּר יְהוּדָה אֲשֶׁר בְּנוֹב עָרֵד וַיִּלֶּךְ וַיֵּשֶׁב אֶת הָעָם:

4 11: וַחֲבֵר הַקִּינִי נִפְרַד מִקִּין מִבְּנֵי חֲבֵב חָתָן מֹשֶׁה וַיֵּט אֹהֶלוֹ עַד אֵלּוֹן בְּצַעֲנִים (בְּצַעֲנִים ק) אֲשֶׁר אֶת קִדְשׁ:

II Sam 4 2, 5–12, 3

2: וּשְׁנֵי אֲנָשִׁים שְׂרֵי גִדּוּדִים הָיוּ בֶן שְׂאוּל שֵׁם הָאֶחָד בַּעֲנָה וּשְׁם הַשֵּׁנִי רֹכֵב בְּנֵי רִמּוֹן הַבְּאֵרְתִּי מִבְּנֵי בְנִימִן כִּי גַם בָּאֲרוֹת תַּחֲשֹׁב עַל בְּנִימִן:

5: וַיִּלְכּוּ בְנֵי רִמּוֹן הַבְּאֵרְתִּי רֹכֵב וּבַעֲנָה וַיָּבֹאוּ כַּחַם הַיּוֹם אֶל בֵּית אִישׁ בֶּשֶׁת וְהוּא שָׁכַב אֶת מִשְׁכַּב הַצְּהָרִים:

vv. 6–11 in the same order as in the Bible; then

- ויצו דוד את הנערים ויהרגום ויקצצו את ידיהם ואת רגליהם :12
 ויתלו על הברכה בחברון ואת ראש איש בשת לקחו ויקברו
 בקבר אבנר בחברון:
 ויברחו הבארתים גתימה ויהיו שם גרים עד היום הזה: :3

II Sam 9 1; 4 4; 9 2 ff.

- ויאמר דוד הכי יש עוד אשר נותר לבית שאול ואעשה עמו :9 1
 חסד בעבור יהונתן:
 וליהונתן בן שאול בן נכה רגלים בן חמש שנים היה בבא שמעת :4 4
 שאול ויהונתן מיזרעאל ותשאהו אמנתו ותנס ויהי בחפזה לנוס
 ויפל ויפסח ושמו מפיבשת:
 ולבית שאול עבד ושמו ציבא ויקראו לו אל דוד ויאמר המלך :9 2
 אליו האתה ציבא ויאמר עבדך:

I Ki 10 10, 13 f.

- ותתן למלך מאה ועשרים ככר זהב ובשמים הרבה מאד ואבן :10
 יקרה לא בא כבשם ההוא עוד לרב אשר נתנה מלכת שבא
 למלך שלמה:
 והמלך שלמה נתן למלכת שבא את כל חפצה אשר שאלה :13
 מלבד אשר נתן לה כיד המלך שלמה ותפן ותלך לארצה היא
 ועבדיה:

I Ki 9 26–28; 10 11–12

- ואני עשה המלך שלמה בעציון גבר אשר את אלות על שפת :9 26
 ים סוף בארץ אדום:
 וישלח חירם באני את עבדיו אנשי ידעי הים עם עבדי :27
 שלמה:

28: ויבאו אופירה ויקחו משם זהב ארבע מאות ועשרים ככר
ויבאו אל המלך שלמה:

11:10 וגם אני חירם אשר נשא זהב מאופיר הביא מאפיר עצי
אלמגים הרבה מאד ואבן יקרה:

12: ויעש המלך את עצי האלמגים מסעד לבית יהוה ולבית המלך
וכנרות ונבלים לשרים לא בא כן עצי אלמגים ולא נראה עד
היום הזה:

I Ki 4 19; 9 23; 5 7, 6, 8:

19 4: גבר בן ארי בארץ גלעד ארץ סיחון מלך האמרי ועג מלך
הבשן ונציב אחד אשר בארץ:

23 9: אלה שרי הנצבים אשר על המלאכה לשלמה חמשים וחמש
מאות הרדים בעם העשים במלאכה:

7 5: וכלכלו הנצבים האלה את המלך שלמה ואת כל הקרב אל
שלחן המלך שלמה איש חדשו לא יעדרו דבר:

6 5: ויהי לשלמה ארבעים אלף ארות סוסים למרכבו ושנים עשר
אלף פרשים:

8 5: והשערים והתבן לסוסים ולרכש יבאו אל המקום אשר יהיה
שם איש כמשפטו:

§ 64. We now return to the problem of repetitions. So far our discussion has dealt only with narratives which appear twice almost verbatim. But there are narratives appearing once in a style which is easily recognizable as belonging to the original *Annals* and again in abbreviated form, giving merely a short abstract.

I Ki 16 1-3

I Ki 16 7

וגם ביד יהוא בן חנני הנביא :1 ויהי דבר יהוה אל יהוא בו
 דבר יהוה היה אל בעשא ואל חנני על בעשא לאמר:
 ביתו ועל כל הרעה אשר עשה :2 יען אשר הרימתיך מן העפר
 בעיני יהוה להכעיסו במעשה ידיו ואתנך נגיד על עמי ישראל
 להיות כבית ירבעם: ותלך בדרך ירבעם ותחטיא
 את עמי ישראל להכעיסני
 בחטאתם:
 :3 חנני מבעיר אחרי בעשא
 ואחרי ביתו ונתתי את ביתך
 כבית ירבעם בן נבט:

Similarly, II Chron 32 is a digest of the events told in Is 36-39, and II Chron 8 17-18 a summary of I Ki 9 26-28.

§ 65. Repetitions are narratives of identical events, which are included twice in the same Biblical book. Between the components of the "repetition" (we cannot be sure whether the first or the second narrative is the repetition, except in cases discussed in § 55) there are other narratives. If, however, these components follow one another without a break, and with only slight differences in their wording, we would term them doublets (cf. NTS, p. 222 f.). The components of a doublet need not necessarily be lengthy: groups of words, and even single words, may constitute a component of a doublet. It is even possible that one word only represents both components of a doublet. In HPT § 94 I listed examples for the rule that "the emphatic state is indicated by the article or suffix"; e.g. the forms עֲרִיקָהּ and הָעֲרִים, which occur in the identical syntactic structure in a parallel passage, reflect the two possibilities for determining the noun עֲרִים. When a noun has *both* the prefix and the suffix, it is a doublet. I shall list some doublets in the Bible to illustrate

this development and to show how these doublets, having become part of the Bible, influenced Biblical exegesis (the instance in Ex 23 2 gave rise to a Talmudic discussion, cf. Bab. *Sanhedrin* 3b; but on Josh 20 6 only the component referring to Num 35 12 is made the basis of the Talmudic decision in Bab. *Makkoth* 12a, while the other component referring to v. 15 is disregarded).

§ 66. Doublets in the Hebrew Bible.

אָהֶלִי and הָאֶהֱלָה: Josh 7 21 (composed of הָאֶהֱלָה and אָהֶלִי)

הָעֶרְכָּךְ: Lev 27 23 (= עֶרְכָּךְ + הָעֶרְכָּךְ)

הַדְּבָרִי: Micah 2 12 (= דְּבָרִי + הַדְּבָרִי)

וְהַחֲצִי: Josh 8 33 (= וְהַחֲצִי + וְהַחֲצִי)

הַהֲרוּתִיהָ: II Ki 15 16 (= הַהֲרוּתִיהָ + הַהֲרוּתִיהָ)

וַיִּחַל: Gen 8 12: combination of וַיִּחַל and וַיִּחַל, cf. v. 10

Ex 38 13: מִזְרָחָה || קִדְמָה; id. Num 2 3

Num 3 38: לִפְנֵי הַמִּשְׁכָּן קִדְמָה || לִפְנֵי אֶהֱל מוֹעֵד מִזְרָחָה

Ex 37 27: עַל שְׁתֵּי צִלְעֹתָיו || עַל שְׁנֵי צַדָּיו

Josh 20 6: עַד עֲמָדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט || עַד מוֹת הַכֹּהֵן הַגָּדוֹל

cf. Num. 35 12: עַד עֲמָדוֹ לִפְנֵי הָעֵדָה

עַד מוֹת הַכֹּהֵן הַגָּדוֹל and ib. v. 25; לְמִשְׁפָּט

Ex 23 2: לִנְטַת אַחֲרֵי רַבִּים || לִנְטַת אַחֲרֵי רַבִּים; composed of:

אַחֲרֵי רַבִּים and לִנְטַת אַחֲרֵי רַבִּים; translate: *to*

pervert [judgment] according to a multitude.

Ps 18 7: וְשׁוֹעֲתִי לִפְנֵי תְּבָא || בְּאֲזִנִּי

וְשׁוֹעֲתִי תְּבָא בְּאֲזִנִּי and לִפְנֵי תְּבָא

Jer 44 3: לְקַטֵּר || לְעַבֵּד (לְאֱלֹהִים אֲחֵרִים)

Jer 7 24: וְתִלְכוּ || בְּמַעֲצוֹת (לְבָם הָרָע); cf. Micah 6 16: וְתִלְכוּ

וְתִלְכוּ ... בְּשִׁרְיֹת: and Jer 11 8: בְּמַעֲצוֹת

Jer 1 15: מִשְׁפָּחוֹת || מִמְּלָכוֹת (צָפוֹנָה); cf. 10 25: מִשְׁפָּחוֹת and in

the parallel in Ps 79 6: מִמְּלָכוֹת

Ex 30 32: כְּמֹהוּ || וּבְמִתְכַנְתּוֹ לֹא תַעֲשֶׂה; cf. v. 37: לֹא
אֲשֶׁר יַעֲשֶׂה כְּמֹהוּ and v. 38: תַּעֲשֶׂה

I Sam 19 20: נָצַב || עָמַד; cf. Is 21 8: עָמַד and נָצַב in parallel
position.

I Ki 8 5: עָלָיו || אָתָּה

II Ki 18 28: וַיֹּאמֶר || וַיְדַבֵּר; cf. in the parallel narrative Is 36 13
only: וַיֹּאמֶר; cf. also I Ki 12 10: וַיְדַבֵּר and
in the parallel II Chron 10 10: תֹּאמַר; Fur-
ther: Gen 42 22; Ex 5 10; 7 8; 7 14; 7 26;
20 22; 30 34; 31 12; 36 5; Lev 20 2; Num 23 30;
26 1; 27 6; 27 12; in all these instances, MT
has a form of אָמַר, while SAM offers the
corresponding form of דָּבַר.

Jer 20 1: פָּקִיד || נָגִיד

Ezek 12 11: בְּשָׁבִי || בְּגוֹלָה

Ps 78 9: נִשְׁקִי קֶשֶׁת || רֹמִי (קֶשֶׁת); cf. I Chron 12 2: נִשְׁקִי קֶשֶׁת and
Jer 4 29: וְרִמָּה קֶשֶׁת.

Ps 10 3: נֶאֱמַר (יְהוָה) || בָּרַךְ; cf. I Ki 21 10: בִּרְכַּת אֱלֹהִים; Ps 10 13:
נֶאֱמַר רָשָׁע

I Ki 12 8: אֲשֶׁר הָעַמָּדִים }
I Ki 21 11: אֲשֶׁר הַיֹּשְׁבִים } cf. HPT § 115 a, note 381.

Ezek 11 1: הַפֹּנֶה קְדִימָה || הַקִּדְמוֹנִי

Ezek 2 3: אֲשֶׁר מָרְדּוּ בִי || הַמּוֹרְדִים

Ezek 6 9: אֲשֶׁר סָר || הַזֹּנֶה

Prov 27 27: לִלְחֵם בֵּיתָךְ || לִלְחֶמֶךָ

II Sam 16 15: אִישׁ יִשְׂרָאֵל || וְכָל הָעָם

II Ki 3 4: אֶלְף || מֵאָה; אֶלְף || מֵאָה

I Sam 6 19: חֲמִשִּׁים אֶלְף אִישׁ || שִׁבְעִים אִישׁ

Ex 40 15: וְהִיתָה || לְהִיתָה

Ezek 6 8: וְהוֹתַרְתִּי || בְּהִיּוֹת

- II Ki 9 25: שְׁדָה נְבוֹת || בְּחֶלְקֶת; cf. v. 21: בחלקת נבות
 Jer 20 9: וְנִלְאִיתִי כְלָפַל || וְלֹא אוֹכַל; the components are:
 כלכל לא אוכל and ונלאיתי כלכל.
 Jer 13 17: וְנִדְמַע תְּדַמַּע || וְתִרְדַּע עֵינִי דְמָעָה; combination of:
 ותרדע עיני דמעה and ודמע תדמע עיני.
 14 17: תִּרְדָּנָה עֵינִי דְמָעָה.

A confusion of letters is involved in the following cases:

- Judg 10 8: וִירַעְצוּ || וִירַצְצוּ
 Judg 11 10: יְהוּהָה || יְהוּהָה; cf. II Chron 36 23: יְהוּהָה אֱלֹהֵי עָמּוֹ with
 the parallel Ezra 1 3: יְהוּהָה אֱלֹהֵי עָמּוֹ.
 Ezek 12 14: עֲזָרָה || . . . אֲזָרָה
 Ezek 6 6: וְנִשְׁבְּרוּ || וְנִשְׁבְּתוּ
 Ezek 23 42: מִּבְּאִים || סִבְּאִים
 Jer 10 25: וַיִּכְלְהוּ || וַיִּכְלְהוּ

A combination of three headings is offered in

- Ps 88 1: שִׁיר מִזְמוֹר לְבְנֵי קִרְחַן || לְמִנְצָחָה עַל מַחֲלַת לְעֻנּוֹת || מִשְׁכִּיל
 לְהִימֵן הָאֲזָרָחִי

§ 67. In § 52 I stated "that the language of our Bible exhibits evidence of two different tendencies in its vocabulary and in its grammar." This assertion is substantiated here with another example, which will be helpful in our interpretation of the Bible. First let us consider the difficulty which the forms of the so-called infinitive construct *kal* with suffixes offer to the grammarian.

a) the first radical has *shewâ* (or a *hatef*, if it is אֶהְיֶה), the second ־ .

- אֶבְדָּךְ: Deut 28 20: אֶבְדָּךְ
 אֶבְדָּכֶם: Josh 23 13: אֶבְדָּכֶם
 אֶכְלָךְ: Gen 2 17: אֶכְלָךְ
 אֶכְלָכֶם: Gen 3 5: אֶכְלָכֶם

- אמר: Ezek 35 10: אִמַּרְךָ
 Jer 23 38: אִמַּרְכֶּם
 אסר: Judg 15 12: לִאֲסֹרְךָ
 להרג: I Sam 24 11: לְהַרְגֹּךָ
 מרד: Josh 22 16: לְמַרְדֶּכֶם
 משה: I Sam 15 1: לְמַשְׁחֶךָ
 עזב: I Ki 18 18: בְּעִזְבְּכֶם
 עמד: Obad 11: עָמַדְךָ
 רדף: I Sam 25 29: לְרַדְּפֶךָ
 שמר: Ex 30 20: לְשַׁמְרֶךָ

b) the first radical has — , the second *shewá*.

- אכל: Gen 47 24: וְלֹאֲכַלְכֶּם
 אסף: Ex 23 16: בָּאֲסָפְךָ
 Lev 23 39: בָּאֲסָפְכֶם
 ברח: Gen 35 1: בְּבִרְחֶךָ
 מאס: Is 30 12: מְאָסְכֶם (cf. Amos 2 4: מְאָסִים)
 עבר: Deut 29 11: לְעֵבְרֶךָ
 Josh 4 23: עֵבְרְכֶם
 שכב: Deut 6 7: וּבְשֹׁכְבֶךָ
 שפך: Ezek 9 8: בְּשֹׁפְכֶךָ
 חפש: Josh 8 8: כְּתַפְּשְׁכֶם
 קרב: Deut 20 2: כְּקִרְבְּכֶם

§ 68: The verbs listed above represent both sound and weak roots; hence, the nature of the radicals is irrelevant in our quest

for an explanation of these different formations. In order to arrive at an understanding of this difficulty, let us extend our investigation to the absolute infinitive and its relation to the imperative (in meaning and form).

§ 69. The Hebrew grammars differentiate between the infinitive absolute and the infinitive construct; the latter is usually identical in form to the imperative. But not seldom the infinitive absolute is used in the meaning of the imperative:

הָלוֹךְ: II Ki 5 10; Jer 2 2; 13 1; 17 19

הָפֹךְ: Prov 12 7

זָכוֹר: Ex 13 3; 20 8; Deut 25 17; 24 9; Josh 1 13

לָקַח: Deut 31 26; Ezek 24 5; Zech 6 10

נָשָׂא: Num 4 2, 21

צָרָר: Num 25 17

רָגַם: Num 15 35

שָׁמַע: Deut 1 16

שָׁמַר: Deut 5 12; 27 1

תָּמַד: Ps 17 5

This well-known observation leads me to the following conclusion: the infinitive and the imperative are identical in form, and differentiated only by their meaning at a given passage. Thus, *שָׁמַר* and *שָׁמַר* are two ways of forming the absolute infinitive and the imperative. There is no construct infinitive; this term is to be discarded.

§ 70. In HG § 55 f. I have shown that "both perfect and imperfect are interchangeably used to indicate present, past or future." On that basis, I shall formulate my views on the Hebrew verb as follows. The Hebrew verb has two *modi*: a) timebound (a finite time) and b) timeless (infinitive and imperative). Substituting my terminology of suffix-tense (for

perfect) and prefix-tense (for imperfect; cf. HG § 56) for what I have called the timebound *modus*, I conclude thus. In order to express actions which are a) timebound, or b) timeless, the Hebrew verb has two parallel forms: A: a) the suffix-tense, and b) the hitherto called absolute infinitive, which in reality is both infinitive and imperative. B: a) the prefix-tense, and b) the so-called construct infinitive, which, likewise, is both, infinitive and imperative. And now we shall proceed to explain these formations: A a) שָׁמַרְתִּי, b) שָׁמַר; the characteristic vowel is $\bar{\tau}$ = *a* under the first radical. With suffixes we get forms like those listed in § 67 b, where the $\bar{\tau}$ under the first radical is preserved. We now realize that this $\bar{\tau}$ is to be pronounced $\bar{a}$; the current pronunciation as δ (קִמְצָן חֲטוּף) is an obvious error, based on the fact that it is followed by two *shewâs* of which, according to a whim of Hebrew grammarians, the first has to close the preceding syllable with short vowel (as שׁוּא נָח); cf. HPh Conclusion IV (p. 479), where we invalidated this Masoretic grammatical law; and see also HG § 11 for similar errors in the present-day pronunciation of Hebrew. Further proof for the pronunciation of this $\bar{\tau}$ as $\bar{a}$ can be found in the way such forms are vocalized in the Palestinian vocalization; cf. e. g. אָמַרְךָ (p. 1, VII, line 5), כָּפַתְחֹךָ (p. כג, II, line 5), עֲנִינִי (p. ח, V, line 16); these examples are taken from P. Kahle, *Masoreten des Westens* (1927). As for B: a) אָשַׁמַּר, b) שָׁמַר, the characteristic vowel here is $\bar{o}$ (*holem*) with the second radical; with suffixes B b) develops into forms like those listed under § 67 a, where the second radical has $\bar{\tau}$ = δ . In presenting us with inflected forms like those in § 67 a and b, the Hebrew Bible offers a combination of two originally different tendencies.

§ 71. Further evidence for the composite linguistic character of our Bible may be found in the use of divine names. In the historic narratives, which occur in the parallel passages of the Former Prophets and Chronicles (cf. § 49), the Former Prophets

use the name יהוה, while the Chronicles אלהים. Wherever we find in our Bible the combined use of both divine names as יהוה אלהים or אדני יהוה, we will therefore recognize the presence of a doublet.

Divine Names in Parallel Texts

- 1) II Sam 5 20: פרץ יהוה את איבי
I Chron 14 11: האלהים . . .
- II Sam 5 24: כי אז יצא יהוה לפניך
I Chron 14 15: . . . האלהים
- II Sam 5 25: כאשר צוהו יהוה
I Chron 14 16: האלהים
- II Sam 6 5: משחקים לפני יהוה
I Chron 13 8: האלהים
- II Sam 6 9: וירא דוד את יהוה
I Chron 13 12: האלהים
- II Sam 6 9: ארון יהוה
I Chron 13 12: האלהים . . .
- II Sam 6 11: וישב ארון יהוה
I Chron 13 14: האלהים
- II Sam 6 17: ארון יהוה
I Chron 16 1: האלהים . . .
- II Sam 6 17: עלות לפני יהוה
I Chron 16 1: האלהים
- II Sam 7 3: כי יהוה עמך
I Chron 17 2: . . . האלהים . . .
- II Sam 24 10: ויאמר דוד אל יהוה
I Chron 21 8: האלהים

II Sam 24 17: ויאמר דוד אל יהוה
I Chron 21 17: האלהים

I Ki 7 40: בית יהוה
II Chron 4 11: האלהים . . .

I Ki 7 48: אשר בית יהוה
II Chron 4 19: האלהים

I Ki 7 51: באצרות בית יהוה
II Chron 5 1: האלהים

I Ki 8 11: את בית יהוה
II Chron 5 14: האלהים

I Ki 8 63: ויחנכו את בית יהוה
II Chron 7 5: האלהים

I Ki 12 15: סבה מעם יהוה
II Chron 10 15: האלהים

I Ki 15 15: בית יהוה
II Chron 15 18: האלהים . . .

II Ki 11 3: ויהי אתה בית יהוה
II Chron 22 12: האלהים

II Ki 11 10: אשר בבית יהוה
II Chron 23 9: האלהים

II Ki 14 14: הנמצאים בית יהוה
II Chron 25 24: האלהים

2) II Sam 7 4: ויהי דבר יהוה
I Chron 17 3: אלהים

I Ki 3 4: נראה יהוה
II Chron 1 7: אלהים

II Ki 21 7: אשר אמר יהוה

II Chron 33 7: אלהים

II Ki 22 4: כסף המובא בית יהוה

II Chron 34 9: אלהים

II Ki 22 19: מפני יהוה

II Chron 34 27: אלהים . . .

3) II Sam 5 19: וישאל דוד ביהוה

I Chron 14 10: באלהים

II Sam 5 23: וישאל דוד ביהוה

I Chron 14 14: באלהים

4) I Ki 22 14: יאמר יהוה

II Chron 18 13: אלהי

II Sam 23 17: ויאמר חלילה לי יהוה

I Chron 11 19: מאלהי

I Ki 10 9: באהבת יהוה את ישראל

II Chron 9 8: אלהיך

5) A graphic error in Samuel finds thus its explanation:

II Sam 24 16: וישלח (= וישלח ידוה מלאך) וישלח ידו המלאך
(יהוה מלאך)

I Chron 21 15: האלהים מלאך

6) substitution of יהוה for אדני:

I Ki 22 6: ויתן אדני

II Chron 18 5: ויתן האלהים

7) the basic sources confused (cf. PRM p. 307)

I Ki 12 22: ויהי דבר האלהים

II Chron 11 2: ויהי דבר יהוה

8) doublets:

- a) in one source only (cf. the two preceding subdivisions 6 and 7):

II Sam 5 2: ויאמר יהוה > לך

I Chron 11 2: ויאמר יהוה || אלהיך לך

II Sam 7 25: ועתה יהוה || אלהים

I Chron 17 23: ועתה יהוה >

II Ki 16 2: בעיני יהוה || אלהיו

II Chron 28 1: בעיני יהוה >

II Sam 5 10: ויהוה || אלהי צבאות עמו

I Chron 11 9: ויהוה > צבאות עמו

II Sam 7 19: ותקטן זאת בעיניך אדני || יהוה

I Chron 17 17: ותקטן זאת בעיניך > אלהים

II Sam 7 20: ואתה ידעת את עבדך אדני || יהוה

I Chron 17 18-19: ואתה את עבדך ידעת > יהוה

II Sam 7 28: ועתה אדני || יהוה

I Chron 17 26: ועתה > יהוה

II Sam 7 29: כי אתה אדני || יהוה

I Chron 17 27: כי אתה > יהוה

- b) in both sources:

II Sam 7 18: מי אנכי אדני || יהוה

I Chron 17 16: מי אני יהוה || אלהים

II Sam 7 19: אדני || יהוה (2°)

I Chron 17 17: יהוה || אלהים

VI. HEBREW SYNTAX

§ 72. A few remarks on syntax are necessary here. Grammar is based on logic. But what is logical to our Western mind need not be so logical to the Eastern mind. In HG § 85 3 and 4, for instance, I discussed instances of “illogical” adjustment — illogical from our Western point of view, for the ancient Hebrews found nothing “logically” wrong in these grammatical constructions. Likewise in syntax, to our way of thinking, the words in a sentence must be arranged in a certain fixed order, to indicate their mutual relation. Not so in Hebrew, where the words follow different arrangements. This subject requires further research, but a tentative presentation is indispensable for the understanding of the following chapter. In the following examples, I give after the word-order of the Bible a rearrangement conforming to our Western way of thinking, without remotely advocating any “correction” of the word-order.

Gen 28 14: וַנְּבָרְכֻךְ בָּךְ = כָּל מְשַׁפְּחַת הָאָדָמָה וּבְנֵי־עֵד
וּבְנֵי־עֵד כָּל מְשַׁפְּחַת הָאָדָמָה

Lev 1 2: אָדָם מִכֶּם כִּי יִקְרִיב = אָדָם כִּי יִקְרִיב מִכֶּם

Lev 4 27: וְאִם נֶפֶשׁ אַחַת = וְאִם נֶפֶשׁ אַחַת תִּחַטָּא בְשֹׁגְגָה מֵעַם הָאָרֶץ
מֵעַם הָאָרֶץ תִּחַטָּא בְשֹׁגְגָה

Judg 14 8: וַהֲנֵה עֵדָת = וַהֲנֵה עֵדָת דְּבוּרִים בְּגוֹיֹת הָאָרֶץ וּדְבַשׁ
דְּבוּרִים וּדְבַשׁ בְּגוֹיֹת הָאָרֶץ

I Sam 2 14: כָּכָה יַעֲשׂוּ = כָּכָה יַעֲשׂוּ לְכָל יִשְׂרָאֵל הָרְאִים שָׁם בְּשֵׁלָה
בְּשֵׁלָה לְכָל יִשְׂרָאֵל הַבָּאִים שָׁם

I Sam 24 4: יֹשְׁבִים בִּירְכַתִּי הַמַּעְרָה = בְּיִרְכַתִּי הַמַּעְרָה יֹשְׁבִים

I Sam 25 19: הֲנִי בָאָה אַחֲרֵיכֶם = הֲנִי אַחֲרֵיכֶם בָּאָה

II Sam 11 2: וַיֵּרָא מֵעַל הַגֵּן אִשָּׁה = וַיֵּרָא אִשָּׁה רֹחֶצֶת מֵעַל הַגֵּן
רֹחֶצֶת

לשלח = לשלח את עבד המלך יואב ואת עבדך
 II Sam 18 29: יואב את עבד המלך ואת עבדך

ביום ההוא ישליך האדם את אלילי כספו ואת אלילי
 Is 2 20: וזהבו אשר עשו לו להשתחוות לחפר פרות
 ביום ההוא ישליך האדם לחפר = ולעטלפים
 פרות ולעטלפים את אלילי כספו ואת אלילי
 וזהבו אשר עשו לו

= כה אמר יהוה אל בית יעקב אשר פדה את אברהם
 Is 29 22: כה אמר יהוה אשר פדה את אברהם אל בית
 יעקב

ונשחת = ונשחת הקלי אשר הוא עשה בחמר ביד היוצר
 Jer 18 4: הקלי ביד היוצר אשר הוא עשה בחמר

ודמות רקיע על ראשי החיה רקיע
 Ezek 1 22: דמות על ראשי החיה

מתאווה נפשו ואין עצל = מתאווה ואין נפשו עצל
 Prov 13 4:

מהרי לושי שלש = מהרי שלש סאים קמח סלת לושי ועשי
 Gen 18 6: סאים קמח סלת ועשי

וירא ישראל = וירא ישראל את מצרים מת על שפת הים
 Ex 14 30: (And Israel, [safe] on the seashore, saw the Egyptians dying [in the sea])
 על שפת הים את מצרים מת

ונשי שלשת בניו = ושלשת נשי בניו
 Gen 7 13: (and the wives of his three sons)

ויקחו את לוט = ויקחו את לוט ואת רכשו בן אחי אברהם
 Gen 14 12: בן אחי אברהם ואת רכשו

נגיד רב מעשקות = נגיד חסר תבונות ורב מעשקות
 Prov 28 16: חסר תבונות

ארזים כרתת = כרתת ארזים
 I Ki 6 36:

שדה גפן = גפן שדה
 II Ki 4 39:

Jer 8 9: וְחָכְמַת מָה = ומה חכמת מה

Ezek 24 17: אַבְל מַתִּים = אבל מתים

Ezek 40 42: וַיִּנְיחוּ אֲלֵיהֶם וַיִּנְיחוּ = וניחו עליהם

Amos 5 10: בִּשְׁעָרַי בִּשְׁעָרַי = מוכיח בשער; cf. Is 29 21.

II Chron 16 14: בְּמַרְקָחַת מַעֲשֶׂה = במעשה מרקחת

Prov 26 23: כֶּסֶף סִיגִים = כסף (= Ezek 22 18)

Deut 5 8: כָּל תְּמוּנָה אֲשֶׁר = תמונת כל אשר

Prov 16 2: כָּל דֶּרֶךְ אִישׁ = דרכי כל איש

Prov 21 2: כָּל דֶּרֶךְ אִישׁ = דרך כל איש

VII. MY GRAMMAR PUT TO THE TEST

§ 73. We started our discussion (in § 1) with the statement that "the study of Hebrew philology leads up to and climaxes in the understanding of the Hebrew Bible." Any change in our philological conception of Hebrew must *ipso facto* result in a corresponding change in our interpretation of the Bible, as the following examples will show clearly. I hope they offer not merely a new, but also a better interpretation of various passages. I almost entirely refrained from referring to the previous interpretations, which I consider unsatisfactory. In the first place, all of us accept or reject suggested interpretations instinctively, through personal intangible feelings and convictions. No reasoning can prevail against inner predilections and inclinations. In the second place, lengthy "Auseinandersetzungen" are unnecessary for experts, and obscure to the novice. It is not the aim of this study to supplant current text-books.

§ 74. Gen 1 1: בְּרֵאשִׁית is determined; cf. HG § 94 and Judg 21 19: לְמַסְלָה הָעֵלָּה.

Gen 19 9: הָאֶחָד בָּא לְגֹר: *does one come merely to sojourn, and plays the judge?* Cf. HG § 89 2.

Gen 43 18: (הָאֲנָשִׁים) וַיִּירָאוּ: *And when the men saw that they were brought into Joseph's house; ab* $\sqrt{\text{ראה}}$, the second yod being *mater lectionis*, cf. HG § 17 β . On the structure of the verse, cf. Gen 50 15: וַיִּרְאוּ אֶחָי יוֹסֵף כִּי מֵת אָבִיהֶם וַיֹּאמְרוּ.

Gen 43 29: יִהְיֶה; originally *יִהְיֶה, with reduction of the second vowel to שוא, cf. HPh § 2 c. Hence, the first *kames* (יִ) was *a*, and still has to be pronounced *a*. For if we reduce it to *o* in the pronunciation, then we would have to restore the *holem* to the second syllable; cf. on Jer 18 3. (Cf. § 70 for similar errors in our present-day pronunciation of Hebrew).

Gen 47 3: (צֹאן עֶבְרִי) רְעֵה is plural; cf. HPT § 68 and note 222 there. Similarly: Gen 3 7: עֵלָה תֵאָנֶה; Mal 3 19: עֲשֵׂה רְשָׁעָה; Ezra 3 9: עֲשֵׂה הַמִּלְאָכָה; and especially II Chron 34 10: עֲשֵׂה הַמִּלְאָכָה . . . עֲשֵׂי הַמִּלְאָכָה.

Ex 3 8: (לְהַצִּילוֹ) וְאָנֹכִי: *and I am resolved to deliver them;* cf. אֶרֶב; cf. in similar connection v. 17: וְאָמַר אֶעֱלֶה אֲתֶכֶם.

Ex 12 4: מִשָּׁה (וְאִם יִמְעַט הַבֵּית מְהִית) מִשָּׁה: *And if the household be too little (in number) for a lamb-unit:* The *dagesh* in ש is meaningless, cf. HPh § 33; מִשָּׁה is a nominal form with prefix מ to שָׁה, just like הַמְנִהְרֹת Judg 6 2 (to נִהַר), מְחַקְרֵי Ps 95 4 (to חָקַר), הַמְקַרָּה Judg 3 20 (to קָרָה), וּמְשָׁמֵן Is 17 4 (to שָׁמַן).

Ex 20 5: תַּעֲבֹדֶם (וְלֹא) תַּעֲבָדֶם; originally *תַּעֲבֹדֶם—*תַּעֲבָדֶם (cf. HPh § 2 c). Thus, the vocalization 'תַּע' proves the interchangeable use of ־ and ־ ; cf. HPh §§ 50–56.

Ex 30 23: בְּשָׁמִים רֹאשׁ is construct state; cf. HG § 77 3.

Lev 12 2: אִשָּׁה כִּי תִזְרֹעַ: *If thou shalt inseminate a woman.* On the syntax cf. Lev 19 19: שָׂדֶךְ לֹא תִזְרַע.

Num 11 25: יָסְפוּ (וַיִּתְנַבְּאוּ וְלֹא): *they prophesied and did not stop*; ab $\sqrt{\text{יָסַף}} = \text{סוּף}$, cf. HG § 64.

Deut 5 19: יָסַף (קוֹל גָּדוֹל וְלֹא): *a great voice that did not stop*; cf. on Num 11 25.

§ 75. Josh 6 1: סָנְרַת וּמִסְנָרַת (וִירִיחוֹ): *Jericho was completely shut up.* סָנְרַת is perfect, וּמִסְנָרַת participle; on the interchangeability of ־ and ־ , cf. HPh § 71 seq.; cf. also: יָרָחַם Prov 28 13 with יָרָחַם I Sam 1 1; מוֹתָה I Sam 4 20 with מוֹתָה II Sam 6 23; מַפְדּוֹת Is 50 2 (inf. construct, cf. parallel לְהַצִּיל, instead of מַפְדּוֹת); I Ki 7 19: שׁוֹשֵׁן with שׁוֹשֵׁן v. 22.

Josh 6 8: וַיְהִי כַּאֲמַר יְהוֹשֻׁעַ אֶל הָעָם: *And it came to pass just as Joshua had spoken to the people.*

Judg 4 20: עָמַד (וַיֹּאמֶר אֵלֶיהָ): imper. fem.; hence vocalize עָמַד; cf. Prov 17 26: עָנוּשׁ: absolute infinitive, instead of עָנוּשׁ; cf. § 69.

Judg 5 10: מְדִין (יֹשְׁבֵי עַל): *ye that sit on judgment.* מְדִין is a prefix מ—form of דִּין; cf. on Ex 12 4 and also Is 10 2.

Judg 8 18: אֵיפֹה (הָאֲנָשִׁים וַיֹּאמְרוּ כְמוֹד כְּמוֹהֶם): *How were the men*; read אֵיכָה (כ—פ); cf. HPT § 27). Note the answer: “As thou art, so were they”; hence the question must refer to the appearance.

Judg 9 31: (אֶת הָעִיר עָלֶיךָ) (וְהָנִם) צָרִים: *and behold, they make the city (dwellers) hostile against thee.* צָרִים is a denominative verb, ab צָר: to make an enemy.

Judg 21 22: בְּמִלְחָמָה (אִישׁ אִשְׁתּוֹ) כִּי לֹא לָקַחְנוּ: *Have we not taken ... in battle?* A rhetoric question. On the structure (with no *he interrogativum*), cf. HG §§ 87 and 88.

(כִּי) לֹא (אֲתֶם נִתְּתֶם לָהֶם): *for if you had given them unto them*; vocalize לָא.

§ 76. I Sam 1 6: וְכַעֲסָתָהּ . . . בְּעַם: finite verb with noun (and not infinitive), cf. Ezek 32 10: . . . יִשְׁעֲרוּ שַׁעַר.

I Sam 9 6: (אוֹלִי יִגִּיד לָנוּ אֶת דְּרָכָיו אֲשֶׁר) הָלַכְנוּ: future-meaning, cf. HG § 54: *the way wherein we should walk*; for their experience in the past, they need no man of God to inquire of him.

I Sam 21 14: וַיִּשְׁנֹו is a verb *tertiaie waw*, cf. HPT § 54; cf. also II Sam 14 6: וַיָּבֹו, and on the Mesha inscription line 5: וַיַּעַנֹו and line 6: אַעַנֹו.

I Sam 25 8: לְעַבְדֶּיךָ וּלְבִנְךָ לְדָוִד: *unto thy servant and son David*; cf. II Ki 16 7: עַבְדְּךָ וּבִנְךָ אֲנִי; cf. HPT § 78 A a.

I Sam 25 30: כָּכֹל אֲשֶׁר דִּבֶּר אֶת הַטּוֹבָה עָלֶיךָ; re-arrange: || כָּכֹל אֶת הַטּוֹבָה אֲשֶׁר דִּבֶּר עָלֶיךָ; on the doublet (כָּכֹל—אֶת), cf. § 66; on the syntax cf. § 72.

II Sam 2 16: הַצָּרִים (חֲלָקֶת), ab $\sqrt{\text{צור}} = \text{צרר}$: *the portion of the enemies*; cf. HG § 64.

II Sam 6 3, 4: By printing the verses in this order:

3: וִירָכְבוּ אֶת אֲרוֹן הָאֱלֹהִים אֶל עֲגֹלָה
 חֲדָשָׁה וַיִּשְׁאָהוּ מִבֵּית אֲבִינֹדָב אֲשֶׁר בְּגִבְעָה
 וַעֲזָא וַאֲחִיו בְּנֵי אֲבִינֹדָב נִהְגִּים אֶת הָעֲגֹלָה
 חֲדָשָׁה: 4: וַיִּשְׁאָהוּ מִבֵּית אֲבִינֹדָב אֲשֶׁר בְּגִבְעָה

we not only realize that from **חדשה** (2°) in v. 3 till **בגבעה** in v. 4 is a dittography (cf. HPT § 35), but get in addition an important indicator as to the length of the lines in the original manuscript, in a copy of which this error occurred. The dittography corresponds exactly to one third of the remainder of v. 3; the copyist thus erroneously copied again the line before the last one (aberration of the eye).

II Sam 15 27: **הֲרוּאָה** is an assertion (and not a question), cf. HG § 90: *Seer!* **אַתָּה** is to be connected with the following **שָׁבָה הָעִיר בְּשָׁלוֹם**: *you return into the city in peace!*

II Sam 15 34: **וְאָמַרְתָּ לְאַבְשָׁלוֹם עֲבֹדֶךָ אֲנִי הַמֶּלֶךְ אֶהְיֶה עֲבָדְךָ אָבִיךָ**; **וְאָנִי מֵאָז וְעַתָּה וְאָנִי עֲבָדֶךָ** and read: **וְאָמַרְתָּ לְאַבְשָׁלוֹם אֲנִי אֶהְיֶה עֲבָדֶךָ הַמֶּלֶךְ אָבִיךָ אֲנִי מֵאָז וְעַתָּה אֲנִי לְמִי אֲנִי אֶעֱבֹד הֲלֹא לִפְנֵי**; cf. 16 19: **עֲבָדֶךָ**; **בְּנוֹ כֹּאשֶׁר עֲבַדְתִּי לִפְנֵי אָבִיךָ כֵּן אֶהְיֶה לִפְנֶיךָ**.

II Sam 18 14: **לֹא כֵן (אֲחִילָה לְפָנֶיךָ)**; read: **לֹא־כֵן**: *Therefore I'll start before you do*; cf. **לֹא־כֵן** Gen 4 15, originally **לֹא כֵן** and thus translated by the Septuagint; **לֹא־כֵן** Gen 30 15, originally **לֹא־כֵן**, misunderstood by the Septuagint as **לֹא כֵן**. On **א** as *mater lectionis*, cf. HPT § 38, HG § 37.

II Sam 19 33: **בְּשִׁיבָתוֹ**, the *yod* is *mater lectionis* (cf. HPT § 39, HG § 15 ff.) and has misled the vocalizer (= **בְּשִׁיבָתוֹ**).

§ 77. I Ki 3 28: **וַיִּרְאוּ כִּי רָאוּ**; play on the roots **רָא** and **רָאָה**, cf. HG § 64. Similarly I Ki 8 48: **וַיָּשֻׁבוּ אֵלָיךְ שָׁבוּ אֲתָם**; play on **שָׁבוּ** and **שָׁבָה**; cf. also on Jer 25 5.

II Ki 13 20: בָּא שָׁנָה; read: בַּאשָׁנָה, cf. 19 29: הַשָּׁנָה (= (ה)שנה הזאת); cf. HPT § 95. א is *mater lectionis*, cf. on II Sam 18 14.

II Ki 11 2: הַמּוֹמְתִים אֹתוֹ וְאֵת מִנְקָתוֹ בַּחֲדָר הַמְטוֹת; re-arrange (cf. § 72): הַמּוֹמְתִים בַּחֲדָר הַמְטוֹת אֹתוֹ וְאֵת מִנְקָתוֹ. The slaying took place in the bed-chamber; as a hiding-place served the בֵּית יְהוָה (v. 3).

§ 78. Is 1 27: וְשָׁבֶיהָ; and her inhabitants; ab $\sqrt{\text{שוב}}$ = ישב; cf. HG § 64.

Is 2 3: מְדַרְכָּיו (וְיִוְרְנוּ); nominal form with prefix מ to דָּרַךְ; cf. on Ex 12 4: and He will teach us His ways.

Is 2 18: וְהָאֱלִילִים כָּלִיל יַחְלָף; And the idols are like the night that passes away; כָּלִיל = כָּלִיל (cf. 15 1), cf. HPh § 50 seq. (for — and —) and § 57 seq. (for — and —).

Is 10 1: וּמִכְתָּבִים עֲמַל כְּתָבוֹ. The כתבו finds its parallel in חֲקִי אֲנִי וּמִכְתָּבִים עֲמַל; and החֲקִים; and וּמִכְתָּבִים עֲמַל is parallel to חֲקִי אֲנִי. Hence, עֲמַל וּמִכְתָּבִים is a construct state, cf. HG § 77 3, and perhaps to be vocalized as וּמִכְתָּבִים עֲמַל (cf. Ex 32 16: וְהַמִּכְתָּב מִכְתָּב אֱלֹהִים הוּא): and that write writings of iniquity.

Is 10 2: (דְּלִים) מִדִּין (לְהַטּוֹת): To pervert the judgment of the needy. On מִדִּין, cf. on Judg 5 10.

Is 10 5: וּמִטָּה זַעֲמִי; re-arrange (cf. § 72): וּמִטָּה הוּא בְיָדָם זַעֲמִי. In whose hand is the staff of Mine indignation.

Is 10 15: לֹא עֵץ (כִּהְרִים מִטָּה); read: לֹא עֵץ: As if a staff (or rod) should lift up a tree; on א as *mater lectionis*, cf. on II Sam 18 14.

Is 13 20, 21: יִרְבְּצוּ . . . יִרְבְּצוּ; cf. HG § 7 a s. v. רִבֵּץ.

Is 14 1: (עַל אֲדָמָתָם) וְהִנִּיחָם ab $\sqrt{\text{נח}}$ = נוח, cf. HG § 64: and He will let them rest on their land.

Is 14 2: וּלְקַחְוּם; read: וּלְקַחוּ: *And they (scil. Israel) shall take peoples and bring them to their place.* It is ill fitting into this picture of the rehabilitation of Israel, to translate: "And the peoples shall take them," scil. Israel. The addition of ם was probably caused by the fact that the four following words end in this letter, too.

Is 14 11: (וְאֹנֶדֶךָ) שְׂאוֹל (הוֹרֵד); parallel to שְׂאוֹל is הִמִּיתָ; therefore I read: שְׂאוֹן: *The uproar of thy pomp is brought down*; cf. HPT § 19.

Is 19 11: חֲכָמֵי יִעְצִי פִרְעָה עֲצָה נִבְעָרָה; re-arrange (cf. § 72): חֲכָמֵי פִרְעָה יִעְצִי עֲצָה נִבְעָרָה: *the wise men of Pharao (are) counsellors of senseless counsel.* (בֶּן) מַלְכִּי (קֶדֶם); note the parallel: חֲכָמִים (בֶּן) (אֲנִי). I, therefore, derive מַלְכִּי from the Aramaic root מִלַּךְ: to counsel: *the son of ancient counsellors*; cf. on Jer 10 7.

Is 21 17: וּשְׂאֵר מִסְפַּר קֶשֶׁת גְּבוּרֵי בְנֵי קֶדֶר יִמְעָטוּ; re-arrange (cf. § 72): וּמִסְפַּר קֶשֶׁת שְׂאֵר גְּבוּרֵי בְנֵי קֶדֶר יִמְעָטוּ: *And the number of bows of the residue of the mighty men of the children of Kedar shall be diminished*; on the plural יִמְעָטוּ, cf. HG § 85 3.

Is 22 18: Connect צִנְפָּה בְּדוּר (construct state, cf. HG § 77 2): *tossing like a ball.*

Is 24 22: Connect אֲסִיפָה אֲסִיר (construct state, cf. HG § 77 2): *And as prisoners are gathered shall they be gathered in the dungeon.*

Is 26 10: (וְנִכְחוֹת יַעֲוֶל) בְּאֶרֶץ: *Uprightness he turns into wrong in the land (continue: therefore shall he not behold the majesty of the Lord).* Thus, בְּאֶרֶץ is determined; cf. Is 65 17: וְאֶרֶץ חֲדָשָׁה and Jer 17 4: בְּאֶרֶץ אֲשֶׁר בְּאֶרֶץ, where אֶרֶץ and בְּאֶרֶץ are indetermined.

Is 44 13: כְּתַפְאֶרֶת אָדָם: *like a beautiful man*; cf. here on Ps 22 7 and 39 9.

Is 45 9: חָרַשׁ אֶת חֲרָשֵׁי אֲדָמָה: *A clod with the ploughman*. Note the preceding and following stichi, where the futility of a rebellion of the creation against the creator is described. On the interchangeability of ש — שׁ, cf. HPT § 10 and TRL paragraph XIV (p. 115).

§ 79. Jer 3 6: וְתוֹנָה = וְתוֹנִי, cf. the spelling of the final ה (as י) of the verbs *tertia* *he* in the Samaritan Pentateuch; cf. also HPT § 53.

Jer 3 23: מִגְבְּעוֹת (אֲכֵן לְשָׁקֶר); a nominal form with prefix מ to גבע (or גבעה), cf. on Ex 12 4.

Jer 4 1: אִם תָּשׁוּב . . . אֲלֵי תָשׁוּב: *If thou wilt return, O Israel, Saith the Lord, unto Me, (then) shalt thou stay on (in the land)*; תשוב (1°) is ab $\sqrt{\text{שוב}}$; תשוב (2°) ab $\sqrt{\text{שוב}} = \text{ישב}$, cf. parallel תָּנוּד; cf. HG § 64.

Jer 5 6: זָאֵב עֲרֻבוֹת is plural to זָאֵב עֲרֻבָה*; another way of forming the plural of this constuct state is זָאֵבִי עֲרֻב Zeph 3 3; cf. HG § 83; on עֲרֻבוֹת — עֲרֻב, cf. here § 10.

Jer 5 10: (עָלוּ) בְּשָׂרוֹתֶיהָ (וְשַׁחֲתוּ וְכָלָה אֶל תַּעֲשׂוּ). Walls or ramparts have no shoots; furthermore: as soon as a breach has been effected, they have lost their defensive value; what, then, does תַּעֲשׂוּ mean? Therefore read: בְּשָׂרוֹתֶיהָ: *Enter their fields*. (ש — שׁ, cf. on Is 45 9; ד — ר, cf. HPT § 21).

Jer 7 10: נִצְלָנוּ has the meaning of a future tense, cf. HG § 54: *we shall be delivered*. Cf. also on I Sam 9 6.

Jer 8 4: אִם יָשׁוּב וְלֹא יָשׁוּב: *Doth one slide back and not return?* ישוב (1°) is ab $\sqrt{\text{שוב}} = \text{שבב}$; ישוב (2°) ab $\sqrt{\text{שוב}}$; cf. v. 5: לשוב . . . שובבה (cf. HG § 64).

Jer 8 14: (שם) וְנִדְמָה ab $\sqrt{\text{דמה}} = \text{דמם}$ (cf. HG § 64): *and let us resign ourselves there*; cf. Ps 37 7: דָּוִם לַיהוָה.

Jer 10 2: (יַחְתּוּ) כִּי (= כְּאִשֶּׁר): *as the nations are dismayed at them*.

Jer 10 5: (הֶמָּה) מְקֻשָּׁה (כְּחֶמֶר): *Like a pillar of beaten work are they*; cf. Ex 35 31 where מְקֻשָּׁה (likewise) refers to זָהָב טָהוֹר.

Jer 10 7: מְלִכּוּתָם (וּבְכָל) *in all their councils*; from the Aramaic root מִלַּךְ; cf. the parallel הִגִּידוּם; cf. on Is 19 11.

Jer 10 8: מוֹסֵר עֵץ: re-arrange (cf. § 72): מוֹסֵר הַבָּלִים עֵץ הוּא (or הַבָּלִים) הוּא: *The instruction of a tree is sheer vanity*; cf. v. 3: הָבֵל הוּא הָעֵצִים.

Jer 10 10: אֱלֹהִים אָמַת (וַיהוָה) is construct state, cf. HG § 77 3. It corresponds in meaning to בְּאֵלֵהֶי (יֹשְׁבֵעַ) אָמֵן Is 65 16.

Jer 11 10: עֲוֹנֹת אֲבוֹתָם הָרְאשִׁימִים: *the original iniquities of their fathers*; cf. HG § 85 3.

Jer 13 16: הָרִי נֶשֶׁף (עַל): *upon the high mountains*; cf. the singular עַל הָר נֶשֶׁפָּה Is 13 2. Cf. on Nah 1 8.

Jer 13 22: נִחְמְסוּ (נִגְלוּ...) (עֲקֻבִּיךָ): read נִחְמְסוּ, from the Aramaic root חָמַא: *became visible, appeared*; cf. v. 26: וְנִרְאָה קְלוֹנִיךָ.

Jer 13 27: עַד: re-arrange (cf. § 72): עַד לֹא תִטְהַר אַחֲרֵי מְתִי עוֹד: *For how long wilt thou not purify thyself after me*.

Jer 14 18: חָלַל and חָלָה... תַּחְלוּאִי: play on the roots חָלַל and חָלָה; cf. HG § 64.

Jer 15 8: הִפְלַתִּי עָלֶיהָ פְּתָאִים עִיר וּבְהִלּוֹת: re-arrange (cf. § 72): הִפְלַתִּי עַל הָעִיר פְּתָאִים בַּהֲלּוֹת: *I caused terrors to fall suddenly upon the city*.

Jer 17 26: מִבְּאִים עוֹלָה... וּמִבְּאֵי תוֹדָה; cf. HG § 80.

Jer 18 3: הָאָבָנִים; cf. TRL s. v. אָבָן: *abanim*; hence, originally this form was *הָאָבָנִים, which became (according to HPh § 2 c) הָאָבָנִים (with reduction of the second *kames* to שוא); but the first *kames* retained its vocalic value of *a*, cf. on Gen 43 29. But הָאָבָנִים Ex 1 16 originates from a misunderstood הָאָבָנִים (so already quoted by Ibn Ezra); cf. PRM p. 334, the example Deut 22 6. On the structure cf. Is 17 7: וְעֵינָיו אֶל קְדוֹשׁ יִשְׂרָאֵל תִּרְאֶינָה. Thus, אָבָנִים as a catchword in our dictionaries is an apparent error.

Jer 18 23: תִּמְחֶה (אֵל) תִּמְחֶה; cf. on 3 6.

Jer 23 3: הִדְחֶתִּי; read: הִדְחָתָם, cf. v. 2: וַתִּדְחוּם.

Jer 23 23: הָאֱלֹהִי מִקְרֵב . . . אֱלֹהֵי מִרְחָק; construct state, cf. HG § 79. Similarly: מִשְׁכְּבֵי בִבְקָר . . . מֵאַחֲרֵי בִנְשׁוּף; Is 5 11; כָּל בְּכוֹרֵי Ex 44 30; יֹשְׁבֵי בְצֵלוֹ Hos 14 8; מִסְפֵּר בָּלֶם Job 1 5.

Jer 23 31: הִלְקִיחִים (לְשׁוֹנָם); read: הִחְלִקִים or הִמְחִלִקִים: *that make smooth their tongues*; cf. Ps 5 10: לְשׁוֹנָם יִחְלִיקוּ.

Jer 23 39: וְנִשְׁכַּחְתִּי אֶתְכֶם נָשָׂא; *I will utterly forget you*; cf. TRL p. 115, and here on Hos 1 6.

Jer 25 5: וְשָׁבוּ . . . וְשָׁבוּ; play on the roots שׁוּב and יָשַׁב; cf. on I Ki 3 28.

Jer 29 12: וְהִלַּכְתִּי; read: וְהִלַּכְתִּי: *And ye shall call upon Me, and I will go.*

Jer 31 19: (בִּי אַחֲרֵי) שׁוּבִי (נִחְמָתִי); *For after sliding back I repented*; ab $\sqrt{\text{שוב}} = \text{שבב}$; cf. HG § 64. With all due reserve I would suggest to read the following הִדְחֵי (וְאַחֲרֵי) הִדְחֵי: *And after doing evil I smote upon my thigh.* The parallelism comes thus out quite fine (ד — ר, cf. HPT § 21).

Jer 33 3: וּבְצָרוֹת (וְגִדְלוֹת): *great and withholden things*; cf. Gen 11 6: לֹא יִבְצֵר מֵהֶם כָּל.

Jer 42 12: (אֲתֶכֶם אֶל אֲדֹמְתְכֶם) וְהָשִׁיב: *and he will let you dwell upon your land*. At that time, they still were in Palestine, and only the continuation of their stay there was problematic. וְהָשִׁיב is ab $\sqrt{\text{שוב}} = \text{ישב}$ (cf. HG § 64); cf. v. 10: שׁוּב תָּשֻׁבוּ. On אֶל (= על) meaning: upon, cf. HG § 100.

Jer 43 3: (לְהָמִית אֹתָנוּ) וּלְהַגְלוֹת (אֹתָנוּ): *or carry us away captives*. On this meaning of the *waw*, cf. NTS p. 201; also Jer 44 28: מִמֶּנִּי וּמֵהֶם.

Jer 44 6: וַתִּתֵּן חֲמָתִי וְאָפִי וַתִּבְעַר: re-arrange (cf. § 72): ותתך: *And My fury was poured forth, and Mine anger was kindled*.

Jer 49 4: בְּעֵמֶק כְּזָב (מֵה תִתְהַלֵּל); read: בְּעֵמֶק כְּזָב: *Wherefore gloriest thou in the valley, thy valley will fail thee*. On this use of כְּזָב cf. כָּחַשׁ in the phrase וַיִּתְּ מַעֲשֵׂה וַיִּתְּ Hab 3 17. Valleys were most important; cf. Is 22 7: מִבְּחַר עֵמֶקֶיךָ.

§ 80. Ezek 2 4: וְהַבָּנִים קָשִׁי פָנִים וְחוּזִי לֵב אֲנִי שׁוֹלַח אוֹתָךְ: re-arrange (cf. § 72): וְהַבָּנִים אֲנִי: שׁוֹלַח אוֹתָךְ אֵלֵיהֶם קָשִׁי פָנִים וְחוּזִי לֵב: *And the children unto whom I send thee are brazen-faced and stiff-hearted*.

Ezek 3 6: לֹא אֶלֶיָּהֶם שְׁלַחְתִּיךָ and אִם; אִם לֹא אֶלֶיָּהֶם שְׁלַחְתִּיךָ: Here is a doublet: לֹא אִם אֶלֶיָּהֶם שְׁלַחְתִּיךָ and לֹא אִם אֶלֶיָּהֶם שְׁלַחְתִּיךָ are combined in the text; cf. § 66.

Ezek 3 20: re-arrange (cf. § 72) the entire verse thus: וַיִּבְשׁוּ מִצַּדִּיק מִצַּדִּיק וְנִתְּתִי מִכְשׁוֹל לְפָנָיו וַעֲשֵׂה עוֹל הוּא מִצַּדִּיק (from v. 21) יָמוּת בְּחִטָּאתוֹ יָמוּת וְלֹא תִזְכְּרֶנּוּ צַדִּיקָיו אֲשֶׁר עָשָׂה וְדָמוֹ מִיָּדְךָ אֲבִקֶּשׁ כִּי

לא הוֹהֲרָתוֹ: *Again, when a righteous man doth turn from his righteousness, so I will lay a stumblingblock before him and he will commit iniquity; the same righteous man shall die, because of his sin shall he die, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand, because thou hast not given him warning. Thus, crime and punishment for both, the backsliding righteous man and the negligent prophet, are clearly defined.*

Ezek 5 3: בְּמִסְפָּר (וְלִקְחָתָּ מִשָּׁם מַעַט): how can one take "a few hairs by number"? But cf. v. 1: (קַח לָךְ . . .) תַּעֲר "a razor"; this word is rendered בְּמִסְפָּר by the Targum. Hence בְּמִסְפָּר in v. 3 is to be explained as an Aramaism, and translated: *Thou shalt also take thereof a few with a razor.*

Ezek 5 15: וְהִיָּתָה חֲרָפָה וְגִדּוּפָה; read: וְהִיָּתָה חֲרָפָה וְגִדּוּפָה (or וְהִיָּתָה): *Thou shalt be reproached and taunted.*

Ezek 6 12: וְהַנִּשְׁאָר (וְהַנִּשְׁאָר): *and he that remaineth and is hid*; cf. Is 48 6: וְנִצְרוֹת וְלֹא יִדְעָתָם.

Ezek 6 13: אֵל כָּל גְּבֻעָה רָמָה בְּכָל רֹאשֵׁי הָהָרִים וְתַחַת כָּל עֵץ; re-arrange (cf. § 72) and divide the components of this doublet: אֵל כָּל גְּבֻעָה רָמָה וְתַחַת כָּל עֵץ רַעְנָן || בְּכָל רֹאשֵׁי הָהָרִים וְתַחַת כָּל אֵלֶּה עֲבָתָה; cf. § 66.

Ezek 7 3: עֵתָה (הַקֵּץ עָלֶיךָ); read: אָתָּה: *The end hath come upon thee*, cf. vv. 2 and 6: בָּא הַקֵּץ. On the interchange between ע — א, cf. HPT § 3.

Ezek 8 2: re-arrange (cf. § 72): וְהִנֵּה דְמוֹת בְּמִרְאָה אֵשׁ מִמֶּתְנִי וְלִמְטָה . . .

Ezek 13 6: חָזוּ שׁוֹא וְקָסָם כְּזָב; vocalize: חָזוּ שׁוֹא וְקָסָם כְּזָב; cf. v. 7: מְחִיָּה . . . וּמְקָסָם.

Ezek 22 3: עִיר שִׁפְכַת דָּם בְּחוֹכָה לְבוֹא עִתָּהּ וְעָשְׂתָה גִלּוּלִים;
 read and divide: עִיר שִׁפְכַת דָּם בְּחוֹכָה לְבִיא
 עִתָּהּ וְעָשְׂתָה גִלּוּלִים: *O city that sheddeth blood,*
In whose midst is a lion (cf. 19 2 seq.), *Now*
she maketh idols. On the interchange between
 ו—י, cf. HPT § 30.

Ezek 22 18: סָנִים כָּסָף is construct state; cf. HG § 77 3.

Ezek 28 25: (עַל אֲדָמָתָם) וַיָּשְׁבוּ: *and they shall return unto their*
land; ab $\sqrt{\text{שוב}} = \text{שוב}$ (cf. HG § 64); cf. preceding
 בְּמִקְצֵי, and following (v. 28): וַיָּשְׁבוּ עָלֶיהָ: *and*
they shall dwell thereon (scil. after having
 returned).

Ezek 30 12: (וּמִכַּרְתִּי אֶת הָאָרֶץ בְּיַד) רָעִים: *And I will give the*
land over into the hands of destroyers; ab $\sqrt{\text{רעה}} =$
 רָעָה; cf. Ps 2 9: תִּרְעַם בְּשִׁבְטֵי בְּרוֹל (cf. HG § 64).

Ezek 41 7: (וְרַחֲבָהּ) וְנִסְכָּהּ is $\text{kal } \sqrt{\text{נסב}} = \text{נסב}$; cf. HPT § 69, note 227.
 The masculine form is וְנִסְכָּב: Num 34 4; plural
 וְנִסְכְּבוּ (with preservation of the second vowel,
 cf. TRL paragraph XXIX A1 and B3): Josh 7 9.

§ 81. Hos 1 6: כִּי נָשָׂא אִשָּׁא לָהֶם: *But I shall utterly forget*
them; cf. on Jer 23 39. On the interchange
 between ש—ש, cf. TRL p. 115 and HPT § 10.

Hos 3 1: עֲנָבִים (וְאֶהְבִּי אֲשֵׁישִׁי) עֲנָבִים: *and delight in cakes*
of love; cf. Ezek 33 32: בָּשִׂיר עֲנָבִים.

Hos 8 5: (עֲגֹלְךָ שְׁמֶרֶן) זָנַח: *Cast off thy calf, O Samaria!*; impera-
 tive (= זָנַח) cf. § 69; cf. the reverse case Gen
 43 16: וטבח (imperative).

Hos 9 3: (אֶפְרַיִם מְצָרִים) וְנָשָׁב: *but Ephraim shall dwell in Egypt*;
 ab $\sqrt{\text{שוב}} = \text{שוב}$; cf. preceding וַיָּשְׁבוּ (cf. HG
 § 64).

§ 82. Amos 1 3: אֲשִׁיבֵנוּ (לֹא): *I shall not let them dwell in peace*; ab $\sqrt{\text{שוב}} = \text{ישב}$; cf. Is 30 15: בְּשׁוּבָה וְנַחַת (cf. HG § 64).

Amos 3 6: (אִם תְּהִיָּה) רָעָה (בְּעִיר): *Shall a commotion be in the city*; ab $\sqrt{\text{רעה}} = \text{רוע}$ (cf. תְּרוּעָה): commotion, shouting; cf. Micah 4 9: לָמָּה תִרְיַעִי רֵעַ; cf. on Ps 107 26 (cf. HG § 64).

Amos 3 15: בְּתֵּימִים רְבִים is construct state, cf. HG § 77 3: *the houses of the great*; cf. parallel בְּתֵי הַשָּׁן; cf. also II Ki 25 9: בֵּית גָּדוֹל and Jer 52 13: בֵּית וְכָל רַבִּי מֶלֶךְ בָּבֶל; further: Jer 39 13: הַגָּדוֹל.

Amos 4 5: וְנִקְטַר מִחֶמֶץ תּוֹדָה וְקִרְאוּ נְדָבוֹת הַשְּׁמִיעוּ: וְנִקְטַר מִחֶמֶץ תּוֹדָה קִרְאוּ נְדָבוֹת הַשְּׁמִיעוּ: *And offer a sacrifice of that which is leavened, proclaim thanksgiving, make public freewill-offerings.*

Amos 5 16: וַיִּוְדְּעִי אֶל יוֹדְעֵי נְהִי: וּמִסְפַּד אֶל יוֹדְעֵי נְהִי: *and those skilful of wailing (scil.: call) to lamentation*; the predicate is still: וְקִרְאוּ.

Amos 8 9: (וְהַחֲשִׁכְתִּי לְאָרֶץ) בְּיוֹם אֹר: בְּאֹר יוֹם: *And I will darken the earth in broad daylight*; cf. parallel בְּצֹהָרִים, and Micah 2 1: בְּאֹר הַבֶּקֶר.

§ 83. Micah 2 4: לְשׁוֹבֵב (שְׂרִינוּ יַחֲלֵק): *To the captors doth he divide our fields*; ab $\sqrt{\text{שוב}} = \text{שבה}$; cf. HG § 64.

Micah 2 8: (מִעֲבָרִים בְּטָח) שׁוֹבֵי (מִלְחָמָה): *From them that pass by securely (scil.: you make) prisoners of war*; ab $\sqrt{\text{שוב}} = \text{שבה}$; cf. HG § 64.

Micah 5 4-5: וְרָעוּ: רָעִים; play on the roots רָעָה and רָעַע; cf. HG § 64.

Micah 7 11: יִרְחַק חֵק (יּוֹם הַהוּא); verb formed by reduplication: רַחֲקָה, "to be not far off"; cf. Hos 4 18: אָהָבוּ ab אַהֲבָהּ; similarly: Micah 2 4: נָהִי נָהִי (וְנָהָה) ab נָהָה (cf. parallel . . . יִשָּׂא מָשָׁל); Hab 1 5: וְהִתְמָהּוּ תִמָּהּוּ ab תִּמְהָמָה.

§ 84. Nah 1 8: וְבִשְׁטָף עֵבֶר: *And with a flood of wrath*; cf. v. 6: לִפְנֵי וְעִמּוֹ עֵבֶר is the masculine equivalent to עֲבָרָה; cf. § 10; cf. also: Jer 13 16: הָרִי נִשְׁפָּה, plural to הָרִי נִשְׁפָּה Is 13 2; Zeph 3 3: וְאֵב עֲרֵבוֹת as compared with וְאֵב עֲרֵבוֹת Jer 5 6.

Nah 3 1: הוּא עִיר דָּמִים כָּלָה בַּחַשׁ פָּרַק מְלָאָה לֹא יָמִישׁ טָרַף; re-arrange (cf. § 72) and read: הוּא עִיר דָּמִים: כָּלָה בַּחַשׁ פָּרַק מְלָעָה לֹא יָמִישׁ טָרַף: *Woe to the bloody city, All lies and crushing, From her throat departeth not prey.* On the interchange between א—ע, cf. HPT § 3.

§ 85. Ps 1 6: תִּדְרֹךְ רְשָׁעִים (וְדִרְךְ רְשָׁעִים): *But the way of the wicked is destruction*; cf. on Prov 10 28.

Ps 4 7: מִי יִרְאֵנוּ טוֹב (הָאֵם = מִי): *Will He let us see the good?* מִי is an Aramaism; cf. Amos 7 2: מִי יָקוּם יַעֲקֹב: *Will Jacob (be able to) stand?* This explanation of the Amos-passages I heard from my late brother Jacob in the name of Professor Jacob Barth.

Ps 10 6: לֹא אֶשָּׂא (לִדְרֹךְ וְדָר); re-arrange (cf. § 72): לֹא אֶשָּׂא: *I shall not face adversity.*

Ps 10 13-14: רֵאָתָה (לֹא תִדְרֹשׁ); read: רַעְתָּם (cf. HPT § 3 and § 32): *Thou wilt not search out their wickedness.*

Ps 10 17: תִּכְנֶן (לִבָּם); read: תִּחַן: *Thy ear will listen to the supplication of their heart.*

Ps 10 18: עֹד (בֵּל יוֹסִיף); read רָע (cf. HPT § 21): *That the wicked man no more crush a (humble) man (away) from the land.*

Ps 11 4: יהוה בְּהִיבֵל קִדְשׁוֹ: *The Lord, His sanctuary is in the temple*; cf. parallel יהוה בְּשָׁמַיִם בְּסֵאוֹ. On בְּהִיבֵל as determined form, cf. on Gen 1 1.

Ps 22 7: חֲרַפַּת אָדָם: *a repulsive man*; the opposite is תִּפְאֶרֶת אָדָם Is 44 13: a beautiful man. On the grammatical structure, cf. אִשָּׁה זְנוּנִים Hos 1 2, meaning: אִשָּׁה; זִוְנָה; אִשָּׁה יוֹלְדָה Jer 13 21, meaning: אִשָּׁה לְדָה; אִשָּׁה רָע Is 28 4, meaning: צִיצָה נִבְלָה; אִשָּׁה רָעָה Prov 6 24, meaning: אִשָּׁה רָעָה; אִשָּׁה צָדִיקָה Jer 33 15 identical in meaning with צָדִיק ib 23 6.

Ps 39 9: חֲרַפַּת נָבֵל: *Make me not a repulsive (or despicable) base*; cf. on 22 7.

Ps 40 14: רָצָה (יהוה לְהַצִּילֵנִי): *Hasten, O Lord, to deliver me*; ab $\sqrt{\text{רָצָה}} = \text{רוֹץ}$, cf. parallel חוֹשָׁה; cf. HG § 64.

Ps 46 5: קָדַשׁ מְשֻׁכְּנֵי עֲלִיוֹן; re-arrange (cf. § 72): מְשֻׁכְּנֵי קָדֵשׁ; עֲלִיוֹן; on the plural מְשֻׁכְּנֵי cf. יהוה בֵּית מִקְדָּשִׁי Jer 51 51.

Ps 55 22: חֲלָקוֹ מִחֲמָאוֹת פִּי: *Smooth are the blandishments of his mouth*; מִחֲמָאוֹת is a nominal form with prefix מִ חֲמָאָה, cf. on Ex 12 4.

Ps 66 20: תִּפְלְתִּי (וְחִסְדּוֹ) is probably dittography from v. 19; a prayer cannot be "removed" or "turned away" (הִסִּיר); the verb refers solely to חִסְדּוֹ: "his mercy" or "grace."

Ps 69 24: תִּמְעִיד הַמַּעַד (וּמַחְנִיחֵם); read: תִּמְעִיד הַמַּעַד: *And make their loins utterly to totter.*

Ps 81 2: **הֲרַנִּינוּ לֵאלֹהִים עֹזֵנוּ** (**הֲרַנִּינוּ**): *Sing aloud unto the God of Our Strength*; **לֵאלֹהִים עֹזֵנוּ** is a construct state, like the parallel **יַעֲקֹב לֵאלֹהֵי**, cf. HG § 77 3.

Ps 81 6: **שִׁפְתִּי לֹא יָדַעְתִּי אֲשַׁמֵּעַ**: *A speech, which I did not know, did I hear*; cf. HG § 78 b.

Ps 81 17: **חֲלָב חֲטִיִּם יִשְׁבִּיעֶךָ** (**וַיֵּאכִלְהוּ מִחֲלָב חֲטָה**); cf. 147 14: **חֲלָב חֲטִיִּם יִשְׁבִּיעֶךָ**; hence, **מִחֲלָב** is a nominal form with prefix **מ** to **חֲלָב**; cf. on Ex 12 4.

Ps 90 12: **הוֹדִיעֵנִי יְהוָה קִצִּי וּמִדַּת יָמֵינוּ בֵּן הוֹדַע** (**יָמֵינוּ בֵּן הוֹדַע**); cf. 39 5: **לִמְנוֹת**; cf. 39 5: **לִמְנוֹת**: *Make known the measure of our days* (namely: for how long we are going to live). On the structure with **ל**, cf. Is 26 7: **לְצַדִּיק אֶרְחָא**; Jer 30 12: **לְשִׁבְרֶךָ אֶנּוּשׁ**; Ps 89 19: **מִנְּנוּ יִשְׂרָאֵל מְלַכְנוּ**; cf. on Ps 93 5. On the spelling with *waw*, cf. Ezek 34 25: **בִּיָּעוּרִים**.

Ps 91 15: **וַיַּעֲבֶדְהוּ**: *and I will make him rich*, cf. Gen 13 2: **וַיַּעֲבֶרְהֶם בְּבֶרֶךְ מְאֹד בְּמִקְנֵה בְּכֶסֶף וּבְזָהָב**.

Ps 93 5: **נֶאֱמָה (לְבֵיתְךָ) נֶאֱמָה** (**קֹדֶשׁ**); vocalize: **נֶאֱמָה**: *Thine house is a holy dwelling-place*; cf. II Sam 15 25: **נִהְיָה** referring to the sanctuary. The **א** is *mater lectionis*, cf. HPT § 38 (especially the example from Is 33 20), and HG § 37. On the structure with **ל** (in **לְבֵיתְךָ**), cf. Jer 19 13: **לְכָל הַבָּתִּים** "even all the houses," and above on Ps 90 12.

Ps 107 26: **בָּרָעָה (נִפְשָׁם) בָּרָעָה (תַּתְמוּנָה)**: *Their soul melted away in the uproar (of the waves)*; cf. on Amos 3 6.

Ps 109 24: **וּבִשְׂרִי כָחַשׁ מִשְׁמֵן**; re-arrange (cf. § 72) and read: **וּמִשְׁמֵן בִּשְׂרִי כָחַשׁ**: *And the fatness of my flesh hath waxen lean*; cf. Is 17 4: **וּבִשְׂרֵי יִרְוָה**.

Ps 119 32: אָרוֹן (דָּרַךְ מִצְוֹתֶיךָ): *I choose the way of Thy commandments*; אָרוֹן ab $\sqrt{\text{רֹוץ}} = \text{רצה}$, cf. on Ps 40 14.

Ps 119 83: (בְּקִיטוֹר) כְּנָאֵד; vocalize: כְּנָאֵד: *For I am become (for weakness) like one who is moving with the smoke*. On the א as mater lectionis, cf. on 93 5.

Ps 137 3: מְשִׁיר (צִיּוֹן): *Sing us the song of Zion*; מְשִׁיר is a nominal form with prefix מ to שִׁיר; cf. on Ex 12 4.

Ps 141 10: עַד אֶעְבּוֹר; אֲנֹכִי עַד אֶעְבּוֹר; re-arrange (cf. § 72): עַד אֶעְבּוֹר אֲנֹכִי: *Let the wicked altogether fall into the nets, while I pass by [safely]*.

§ 86. Prov 1 3: divide thus: לְקַחַת מוֹסֵר הַשֶּׁבֶל צֶדֶק וּמִשְׁפָּט מְשָׁרִים. *To receive instruction, be wise in justice, and judge rightly*. Now, וּמִשְׁפָּט may be explained as (Aramaic) infinitive; cf. Jer 46 5: וּמָנוֹס נָסוּ; Ezek 36 5: מְגִרָּשָׁה לְמַעַן מְגִרָּשָׁה (ab $\sqrt{\text{גרש}}$); Prov 12 12: מְצוֹד (ab $\sqrt{\text{צוד}}$).

Prov 1 16: (כִּי רָגְלֵיהֶם) לָרַע (יָרוּצוּ): *For their feet run to do evil*; לָרַע = לְהָרַע, cf. 24 17: וּבִהְבֹּשְׁלוֹ = וּבִבְבֹּשְׁלוֹ.

Prov 2 9: Connect: וּמִשְׁפָּט מִיִּשְׁרָיִם; *and rightful judgment*; cf. on 1 3.

Prov 5 23: וּבִרְבּ אֲוִלָּתוֹ יִשָּׁה: *And for the greatness of his folly, (in which) he erred*; cf. HG § 53.

Prov 7 21: לְקַחָהּ (הַטַּתוֹ בָּרַב) קִלְקָה: (cf. HPT § 36): *With the abundance of her smooth (speech) she causeth him to yield*.

Prov 7 22: וּכְעֶכֶם אֶל מוֹסֵר אֲוִיל: re-arrange (cf. § 72): וּכְעֶכֶם אֶל מוֹסֵר אֶל עֶכֶם: *And like a foot, fettered to an anklet*. מוֹסֵר is ab $\sqrt{\text{סר}} = \text{אסר}$; cf. HG § 64.

Prov 8 23: (מֵרֵאשִׁית) מִקְדָּמִי (אֲרָץ): *Even from before the beginnings of the earth*. מִקְדָּמִי is a nominal form with prefix מ to קָדַם; cf. on Ex 12 4.

Prov 10 3: (רְשָׁעִים יִהְיֶה) וְחַיִּיתָ; read: וְחַיִּיתָ (cf. HPT § 4 and § 30):
But the life of the wicked He thrusteth away;
 cf. Job 33 20, where חַיִּיתוֹ is parallel to וְנִפְשׁוֹ
 (like here).

Prov 10 4: כַּף רְמִיָּה: רֵאשׁ עֲשֶׂה כַּף רְמִיָּה; re-arrange (cf. § 72): עֲשֶׂה רֵאשׁ
A cheatful hand maketh poor (but a
diligent hand maketh rich). On the adjectival
 meaning of חֲרוּצִים (in the construct state
 וְיִיד חֲרוּצִים), cf. HG § 74.

Prov 10 14: (וּפִי אֹוִיל מִחֲתָה) קִרְבָּה; vocalize: קִרְבָּה (cf. HPT
 § 86): *But the mouth of the fool, ruin is within it;*
 cf. Ps. 5 10: קִרְבָּם הוּוֹת.

Prov 10 25: כְּעֶבֶר סוּפָה וְאֵין רֶשַׁע: *Like a whirlwind that passes*
and is no more, is the wicked. On the vocaliza-
 tion וְאֵין cf. Ezek 1 27: (לָהּ) בֵּית; Is 36 2: בְּחִיל
 (כְּבֹד); and also Jer 30 7: מֵאֵין כְּמָהוּ with Job 1 8:
 אֵין כְּמָהוּ.

Prov 10 28: תַּאֲבָד is a noun with prefix ת: *The expectation of the*
wicked is destruction; cf. similarly 11 23: תִּקְוַת
 רְשָׁעִים עֲבָרָה (a noun, too). On the meaning of
 תַּאֲבָד cf. אֲבָדוֹן; on the formation cf. Judg 14 4:
 תַּאֲנָה, which according to the Babylonian tradi-
 tion (cf. *Biblia Hebraica* ed. Kittel-Kahle) is
 vocalized תַּאֲנָה.

Prov 12 7: הִפּוּךְ רְשָׁעִים וְאֵינָם: *Turn round, and the wicked are*
no more (= הִפּוּךְ וְרְשָׁעִים אֵינָם; cf. § 72).

Prov 15 20: בּוֹזָה אִמּוֹ: *puts his mother to shame;* cf. parallel
 יִשְׁמַח אָב; cf. HG § 7 a.

Prov 15 28: דְּעוֹת (יִבְיַע) רָעוֹת; read: דְּעוֹת (cf. HPT § 21): *But the*
mouth of the wicked poureth forth opinions; cf.
 יִהְיֶה לְעֵנוֹת parallel.

Prov 15 30: מְאֹר עֵינִים: *Radiant eyes give joy to the heart.* On the structure מְאֹר עֵינִים (as meaning עֵינִים (מְאִירוֹת), cf. עָרִי הַמְּבֹצָר Josh 10 20 identical with בְּצֻרוֹת . . . וְעָרִים ib 14 12; cf. also, Prov 16 15: בְּאֹר פְּנֵי מֶלֶךְ חַיִּים: *In the radiance of the king's countenance is life.*

Prov 16 6: (וּבִירְאָת יְהוָה) סוּר מֵרָע: *And in the fear of God is (or lies) the chastisement of an evil-doer;* ab $\sqrt{\text{סֹדֶר}} = \text{יֶסֶר}$, cf. Ps 118 18; cf. HG § 64.

Prov 17 17: וְאָח לְצָרָה יוֹלֵד: *A friend is a lover all the time, And a brother in coming adversity.* On the form יוֹלֵד (masculine, thus illogically referring to אָח), cf. HG § 85 4.

Prov 17 26: (לְהַכּוֹת נְדִיבִים) עַל (יֶשֶׁר): read: אֵל (cf. HPT § 3): *To strike the noble is not just;* on לֹא . . . אֵל, cf. HG § 10.

Prov 18 4: חֲכָמָה: נַחַל נִבֵּעַ מְקוֹר חֲכָמָה; re-arrange (cf. § 72): חֲכָמָה: מְקוֹר נַחַל נִבֵּעַ: *Wisdom welletth with a flowing brook;* מְקוֹר is participle *hiph'il*, cf. Jer 6 7: הַקָּרָה רַעְתָּהּ.

Prov 18 10: בּוֹ יְרוּץ צַדִּיק וְנִשְׁבָּה: *The righteous chooses it, and is saved.* יְרוּץ is ab $\sqrt{\text{רֹץ}} = \text{רָצָה}$ (cf. HG § 64); on וְנִשְׁבָּה cf. the noun מִשְׁבָּה in phrases like כִּי הָיְתָה מִשְׁבָּה לִּי Ps 9 10; וַיְהִי יְהוָה מִשְׁבָּה לְדָד Ps 59 17.

Prov 18 15: (וְאָזֶן חֲכָמִים) תִּבְקֶשׁ (דַּעַת): read: תִּקְשֹׁב (cf. HPT § 36): *And the ear of the wise hearkens to knowledge.*

Prov 18 19: אָח נִפְשָׁע מִקְרִית עוֹ (וּמְדַיִּנִּים בְּבָרִים אֲרָמוֹן); re-arrange (cf. § 72) and read: אָח בְּקִרְיָת עוֹ:

A brother's soul is like a mighty city; But contentions are like the bars to the fortified castle (scil. to open it to the enemy).

Prov 20 6: (אִישׁ חֶסֶדוֹ) יִקְרָא אָדָם רַב: re-arrange (cf. § 72) and vocalize: אָדָם רַב יִקְרָא: *A great man is called (his) benefactor.*

Prov 22 3: (וְנִסְתָּר) רָעָה (עָרוֹם רָאָה): *A prudent man seeth a commotion, and hideth himself;* on רָעָה cf. on Amos 3 6.

Prov 23 3: וְהוּא לֶחֶם בְּזָבִים: To what word does וְהוּא refer? Certainly not to לֶמְטַעַמוֹתָיו! Vocalize: וְהוּא לֶחֶם בְּזָבִים: *Be thou not desirous of his dainties, while he is feeding (thee) lies;* cf. v. 1.

Prov 23 7: הוּא בִּי כְמוֹ שָׁעַר בְּנִפְשׁוֹ כֵּן הוּא: re-arrange (cf. § 72): בִּי בְנִפְשׁוֹ כְּמוֹ רֶשַׁע כֵּן הוּא: *For inwardly, he is like a wicked man;* cf. HPT § 36.

Prov 23 23: (וּמוֹסֵר וּבִינָה) חֻקָּמָה: imperative with euphonic ה (cf. HPT § 103 c): וְחֻקָּמָה מוֹסֵר וּבִינָה: *And be wise with instruction and understanding.*

Prov 23 29: פְּצָעִים חֲנָם is construct state: *undeserved wounds;* cf. 26 2: קִלְלַת חֲנָם: *undeserved curse.*

Prov 24 25: בְּרֶכֶת טוֹב is equivalent to בְּרֶכֶת טוֹבָה; cf. on Ps 22 7 (cf. HG § 75 3 a).

Prov 27 12: עָרוֹם רָאָה רָעָה נִסְתָּר; cf. on 22 3.

Prov 27 17: (וְאִישׁ) יַחַד (פָּנֵי רֵעֵהוּ): *And a man gladdeneth his friend's countenance.* Play on $\sqrt{\text{חדד}}$ and $\sqrt{\text{חדה}}$; cf. HG § 64; "to make sharp" means "to make shining"; cf. Ezek 21 14, 15.

Prov 27 21: וּפִיו לְמַהֲלָל: re-arrange (cf. § 72): וְאִישׁ לְפִי מַהֲלָלוֹ: *And the mouth is for a man's praise.*

Prov 28 5: אֲנָשִׁי רָע (corresponding to אֲנָשִׁים רָעִים); cf. on Ps 22 7 and HG § 75.

Prov 28 12: (וּבְקוֹם רָשָׁעִים) יִהְיֶה (אָדָם) חֶרְפָּה; read: חֶרְפָּה; cf. parallel רָבָה תִּפְאָרֶת and our note on Ps 22 7: *But when the wicked rise, there is shame for men.*

Prov 28 13: מַכְסֶּה פֶשְׁעָיו לֹא יִצְלִיחַ: *He who covereth up his transgressions shall not succeed (in it).*

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